

Zion's Herald.

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Zion's Herald.

CHARLES PARKHURST, Editor.
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All stationed preachers in the Methodist Episcopal Church are authorized agents for their locality.

The Outlook.

The name "Argon" has been given to that inert gas which Lord Rayleigh and Professor Ramsay claim to have discovered as a constituent element in atmospheric air. Professor Crookes' experiments upon it with the spectrum indicate that it is an element hitherto unknown.

On footing up the receipts for 1894 of the night lunch wagon belonging to the Church Temperance Society in New York city, it was found that 87,000 ten-cent meals had been sold, and that the Society had cleared the handsome sum of \$1,100, which is to be used for the establishment of a coffee-house. Doubtless many of the patrons of this wagon would have spent their money for drink had they not encountered this tidy, inviting, refreshment-stand right on the street. So the Society's venture not only helped its cause in this transient way, but also laid the foundation for permanent helpfulness in the same line.

A work of great practical value will be undertaken by the Department of Agriculture in its proposed investigation of the climate in different parts of the country with reference to its influence upon disease. The purpose is to ascertain, principally by the study of local vital statistics, what climatic surroundings are best adapted to the alleviation or cure of certain ailments, and to publish the facts for the benefit of health-seekers. Lives incurably affected may thus be prolonged, and threatened disease may be warded off.

A New York manufacturer and patent expert—Mr. Jarvis B. Edson—has recently erected a house for himself which is somewhat ahead of date in certain of its mechanical devices. The residence is heated as well as illuminated by electricity, the plant being set up in the cellar. The engine will also be used to cool the entire house in summer by a refrigerating or cold-air system. The kitchen is on top of the house, furnished with aluminum utensils and with electrical apparatus for cooking. On the roof is also a summer garden, which will be illuminated during the season. The elevator, the dumb waiters, the ventilating fans, besides the bells, are all operated by electricity. The cost of the house was \$85,000.

The first legal attempt to nullify the operation of the Income Tax law by an application for an injunction to restrain the Commissioner of Internal Revenue from collecting the tax, has failed. Judge Hagner, of the Supreme Court of the District of Columbia, has dismissed the application of John G. Moore, of New York. The Judge ruled that the law is constitutional, that it does not duplicate taxation, and, even were it otherwise, the court had no authority to grant an injunction when the Revised Statutes expressly provide that "no suit for the purpose of restraining the assessment or collection of any tax shall be maintained in any court." The case now goes by appeal to the Supreme Court of the United States. No speedy decision, however, can be expected, and meantime the obnoxious tax will be collected.

After holding office two years and three months, Dr. Saenz-Pena has resigned the presidency of the Argentine Republic. The vote that elected him to office was unanimous, every one of the fourteen provinces naming him as its candidate. Unfortunately for him, his resignation was accepted by Congress with a unanimity almost as marked—only

one voice being raised against its acceptance. The truth appears to be that this veteran statesman, who for nearly forty years has served his country with great ability and fidelity, having taken part in the formation of its constitution in 1860, had become so dictatorial in his manner and so inflexible in his views—so out of accord with the controlling ideas of the present time—that neither his cabinet nor Congress could get along with him. His successor, Vice President Uriburu, is understood to be more pliable to the popular will.

What M. Bourgeois failed to accomplish, M. Ribot, or somebody else, may succeed in doing—form a cabinet for France which will hold together long enough to pass the budget. No one expects any ministry to endure, now that the Radicals and Socialists in the Chamber are acting together. They will insist upon a thorough investigation of the railroad concessions in which some \$300,000,000 of money is involved, and concerning which there are ugly scandals afloat. The true ruler of France for some time to come, according to present appearances, will be, not the President, nor the Ministers, nor the Senate, but the Deputies; and they intend to run things to suit themselves.

A pupil and worthy successor of Gorchakov was M. de Giers, the Russian Minister of Foreign Affairs, who died last week at the age of 74. Of Swedish parentage, he rose, step by step, to the highest offices in the Russian empire. A more successful diplomat Europe has rarely known. To enumerate the negotiations he has conducted, the treaties he has arranged, the collisions he has averted, or to describe the skill with which he has represented his country in its relations with Germany, Austria, Great Britain, France, Persia, China, and other powers, would be to rewrite the diplomatic history of the current generation. He was pre-eminently a peacemaker—but none the less pre-eminently in extending the boundaries of Russia eastward and conserving her power over Turkey.

The Investment of Wei-hai-wei.

This famous naval station and "impregnable" fortress is situated on the Shantung promontory southeast of and opposite to Port Arthur. It is on Chinese territory, and the mandarins can no longer assert that the operations of the enemy have been confined to countries like Korea and Manchuria, lying outside the Flowery Kingdom. In making their attack, the Japanese have landed divisions of troops both above and below the stronghold, and evidently intend to surround the fortress and capture whatever force the Chinese may have in the place, their warships meantime engaging the fleet in the harbor and preventing any egress seaward. A glance at the map will show that when Wei-hai-wei succumbs, as it probably will within a brief period, the march on Peking can be made both from Shantung and Manchuria, the two divisions converging on the Chinese capital without meeting any effective resistance; or the troops can be transported to Taku, fearless of leaving any force in their rear. The fall of Wei-hai-wei will leave the Japanese masters of the situation.

The Brooklyn Strike.

At this time of writing (Monday) it has been in progress seventeen days. The cost to the companies, by interruption of business, by the cutting of their wires, by damage to their cars both by stoning and incompetent handling by men new to the business, has been enormous. The strikers have suffered keenly through loss of their wages. Business along the lines of electric roads has been almost paralyzed. Thousands of people dependent upon the surface cars for transportation have been put to great inconvenience. It is estimated that the expense of maintaining the troops called out by the mayor has averaged at

least \$10,000 a day. Lives, too, have been sacrificed, many non-union men hired by the companies have been violently assaulted, and riots and lawlessness have abounded. With all the protection granted them the companies are not yet able to run but about half their cars. The only legal incident connected with this strike was a writ of mandamus issued by Justice Gaynor directing the Brooklyn Heights Company to operate all its cars on all its lines, or else show cause why its charter should not be forfeited. Had this writ been made peremptory, the company would have probably suffered; but being made alternative, the company has twenty days in which to show cause, and the matter will go before a jury for adjudication. By that time, it is to be hoped, the strike will be declared off.

Tuberculosis in New York.

The report of the State Commission contains some interesting data. The State has a Tuberculosis enactment, under the provisions of which the Board of Health inspected 22,000 cattle in eighteen months and caused about 800 of these to be slaughtered. The present special commission was appointed last May. It selected a given area, and made a thorough investigation of the prevalence, distribution, mode of infection, and general behavior of tuberculosis in cattle. It experimented with both the imported Koch tuberculin and with that prepared by the Bureau of Animal Industry at Washington. It often found the disease where least expected. The conclusion was reached that its spread is due only in small part to hereditary transmission, and chiefly to contagion. The number of animals examined was 947, and of this number 66 were condemned and slaughtered. A dissection of each of the latter showed tuberculous disease. The percentage throughout the State of cattle thus afflicted, judging from these figures, is 6.96, or nearly one-seventh; and the Commission recommends that the inspection thus begun be continued until the disease is thoroughly stamped out. It emphasizes the warning that the flesh and milk of such diseased animals are unfit for human use, and cites the fact that one death in every eight in New York State is caused by tuberculosis. It is admitted that this work will involve a large expenditure, but if human life is imperiled by the meat and milk supply—and the Commission thoroughly believes that it is—the question of expense should not be allowed to hinder.

In Congress.

By a vote of 31 to 21 the Nicaragua Canal bill passed the Senate. It provides for a capital stock of one million shares at \$100 each; 3 per cent. bonds to be issued by the Company to the amount of \$70,000,000 which shall be endorsed and guaranteed by this government; ten of the fifteen directors to be appointed by the President of the United States; all former issues of stock to be extinguished. There is but a slim chance of this bill getting through the House. The Hawaiian discussion in the Senate on Mr. Allen's resolution favoring annexation of the islands was brought to a close by the adoption of Mr. Vest's substitute in favor of absolute non-interference. The vote was a close one—24 against 23. The most important work done in the House was the passage of the Sundry Civil bill, which carries with it an appropriation of \$39,037,731.50. Among bills introduced was one to incorporate the National Central Railroad Company, the line to extend from the Hudson River to San Francisco by the shortest available route with a capital stock of \$400,000,000, the government to guarantee interest on bonds. Congressman Dingley introduced a measure for the immediate extermination of the seal herds, unless Great Britain shall take steps to aid in their preservation. The seals remaining in Bering Sea are estimated to number 450,000; their skins are valued at \$10,000,000. Canadian pelagic sealers will kill off the herds, at present rates, within a few years, unless stopped by authority; hence this bill. No

financial action was taken by either House for the relief of the Treasury. The only suggestion that seemed to find favor was Senator Vest's proposal to issue three-year 3 per cent. Treasury certificates. The gold depletion was serious last week. Over seven millions was withdrawn for export in a single day; and during the week the Treasury lost over fourteen millions. Within a year the \$116,000,000 received for bonds issued has been exhausted, and the Treasury is as badly off as it was then—even worse, for it has an additional annual interest of \$5,000,000 to provide for. The President on Monday, in a special message to Congress, recommended a bond issue.

Reform of the Consular Service.

Senator Lodge is the leader in this important movement to take consular appointments out of politics. The banquet of the New York Board of Trade last week gave him an opportunity to plead this cause before the merchants and the public. He proved conclusively that since the foundation of the government the consular service has been regulated by political patronage, changes occurring with every change of administration, no regard being paid to experience or competency. He stated, by way of illustration, that since March 4, 1893, 200 consuls had been removed from office, and among the 32 that had been retained were several appointees in Mr. Cleveland's former administration who had held over during the period of his successor. He dwelt on "the monstrous absurdity of turning out of office men who have no political duties, but who are charged with important business functions every time an administration changes." "It has brought sharply home to us," said he, "the explanation of the consular incompetency of which our merchants so often complain, and of the ignorance and unfitness which so frequently make an American traveler blush for the representative of his country and his flag in a foreign land." Mr. Lodge's method of bringing our consuls under the classified system proposed the usual examining board of the Civil Service Commission, aided by two officers of the Department of State. From successful competitors in such studies as geography, history, international law, and at least one foreign language, the President is to be authorized to fill appointments to the lowest grade; those to be promoted in accordance with merit. The evil which Mr. Lodge has undertaken to correct has been for a long time patent and offensive. His efforts will be warmly approved by all who hold our country's best interests at heart.

Lord Randolph Churchill.

Had he lived till Feb. 13, he would have reached his 46th birthday. The second son of the seventh Duke of Marlborough, and a descendant of the famous victor of Blenheim, Lord Randolph was born in 1849, was educated at Oxford, and entered Parliament at the age of 24. During his career in the House he achieved a reputation for audacity, for independence of party dictation, and for downright ability which predicted for him a brilliant career. With Balfour, Gorst and Wolff, he formed a "fourth party"—himself and they only—which badgered Liberals and Conservatives alike. They thorned Mr. Gladstone continually, and sometimes fairly maddened him. Their exasperating tactics in the Bradlaugh case, when these free lances assumed an attitude of opposition to his admission, because to be a member of the House he "must believe in some god or other," thus compelling both Bright and Gladstone to defend the atheist, will be remembered; also their scheme to force Mr. Gladstone into war on his Egyptian policy in order that they might hold him up to odium as a man of blood. It was in Lord Salisbury, however, that this Prince Rupert found his match. That famous leader, while respecting Churchill's ability, had no respect for his vagaries. When, therefore, the latter, while chancellor of the exchequer and leader of the House, took the bit between his teeth and started on a policy of his own, he was checked so sharply that he resigned office, and thenceforward took no prominent part in politics. His American wife, the daughter of Leonard Jerome of New York, has faithfully aided him during the twenty years of their wedded life, and especially during the closing years, while the once brilliant leader has been slowly dying of incurable disease.

Our Contributors.

VISITING PALESTINE.

Hon. Selah Merrill, LL. D.

ABOUT five hundred Americans visit Palestine every year. Once when our usual siege of quarantine was protracted, we counted up not far from three hundred, and again when we had quarantine twice the same year we had four hundred and fifty tourists; but what we call a good year brings from six hundred to eight hundred. To this number we must add as many more for England, for the number of English and American tourists is about equally divided. Compared with these two nations, France, Germany, Austria, Italy, Greece, and Russia furnish each only a small contingent. This applies solely to tourists; when we come to pilgrims, Russia alone furnishes several thousand. Tourists patronize the hotels and the tourist companies, while pilgrims are chiefly provided for by the great religious establishments which exist in Jerusalem.

As a rule

Large Parties are Inconvenient and Unwise.

Harmony being essential to the pleasure of any party traveling in the Holy Land, the larger the number the greater the danger of disagreement. Last season a noted party numbering upwards of one hundred went out to Palestine from England, and they called themselves the "Reunion Party," but there was such a lack of harmony among them that they are known in Jerusalem as the "Disunion Party." The great majority of Cook's parties number four, six, or eight each—seldom do they number a dozen. A few friends go by themselves and enjoy all there is to be enjoyed. In a large party there are always a few who try to favor themselves. They want the best room on the steamer or in the hotel, the best horse, the best saddle, the best place at table, etc., and they soon earn the ill will of everybody. In a small party of friends every member is or ought to be mindful of the rights and feelings of others as well as of his own. On such a journey there are always trials which one cannot foresee; the most saintly people get tired and may get out of patience and speak sharply; so that there is constant need of self-restraint and of a disposition to make the best of everything. If people go out thinking that their special arrangements are superior to those of any previous party, they make a great mistake. They have the same or similar horses, saddles, tents, bedding, camp equipments, the same bill of fare; they go over the same rough roads and camp in the same places; they are subject to the same inconveniences as scores of other parties before them.

There ought to be both gentlemen and ladies in a party for several reasons. It is pleasanter, for one thing, and besides, in a party of gentlemen only, some of the men may be inclined to sit about in the tent or even to come to the table in their shirt sleeves, and perhaps to put their feet where they should not. If a party is composed chiefly of ministers there is apt to be too much discussion. Theological discussions are not profitable, and the same is true of temperance and political discussions.

April

is by far the best month for making the Palestine tour, since there is then no rain, the air is soft, and the fields are carpeted with flowers. Next to this October is the best month. In March one is liable to encounter storms, and after the middle of May it is too hot to be safe for New Englanders. One needs warm clothing, strong and rather heavy, and warm underclothing. Overcoat, waterproof, and umbrella complete the outfit. A small trunk or a large handbag will be found most convenient; large, heavy trunks cannot easily be carried through the country, but are sent, say, from Jaffa to Beirut by sea while the traveler makes his way overland on horseback.

Palestine is a hot country and a dry country; but the secret of keeping well is to keep warm and dry. One should be regular in regard to meals, take sufficient sleep, and by all means not overdo. It is the same as in Italy—if a person gets into a perspiration in the sun, he will be likely to get cold when he enters his house or hotel, for the houses are built of stone, and although the rooms seem delightfully cool on a warm spring day, in this coolness there is treachery and death. The water is generally good, and in the early part of the year there is no danger in drinking it. If the water were unfit to drink, to mix wine with it would not do a particle of good—both the water and the wine would be spoiled.

Personally I never touch wine, and when at work in the East Jordan desert I depended largely upon tea for drink.

Taking one year with another, Palestine is

A Safe Country to Travel in.

During my ten years' residence there I have known comparatively few cases where travelers have been robbed, and I suppose I have traveled more extensively in every part of Palestine than any other American. I have been robbed in Boston, but never among the Arabs, and was shot at only twice. If it is known that a man has much money, or if a woman displays much jewelry, they will be likely to be followed by men who know how to steal. When it is dark and perfectly quiet about a camp, one of these men will strip naked and crawl under the walls of the tent, take what he can find, and disappear as noiselessly as a weasel. They take off their clothes so that, if they should be caught, no one could hold them. When a conscription for the army is going on, some of the roads become a little unsafe for a short time, but as a rule one is safe anywhere. Not infrequently dragomans will terrify the party they are conducting by relating accounts of robbers and of hairbreadth escapes, but it is almost always for the sake of magnifying their own humbug heroism.

Baedeker's is, without doubt, the best guide-book at present. Cook's is a good one, and is preferred by many because it is not so elaborate as Baedeker's. The old edition of Murray is much better than the new one issued in 1892. Why the noted firm which published this book allowed such a work to appear with their sanction and endorsement, it is difficult to say. One needs a Bible, and a small Bible Dictionary would be a great convenience. Thomson's "Land and the Book" is a classic, and so is Stanley's "Sinai and Palestine." Ordinary books of travel should be left at home. A party of friends, unless they are all good singers and know by heart every tune, ought to have a few hymn-books for evenings when they are not too tired, and especially for Sundays.

One needs

A Passport.

and this must be viced by some Turkish consul in America or Europe before one goes to Palestine. In this matter of passports there is an abuse which is very annoying to travelers. Such a document issued by our government ought to be valid anywhere in Turkey, since we have a treaty with that country and are on friendly relations with it. It is not valid, however—in fact, it is simply ignored, and the traveler is obliged to apply for a Turkish passport before going through the country. Suppose a traveler arrives at Jerusalem with a passport from the Department of State that has not been viced as I have mentioned, he is fined ten francs (\$2); if he arrived in Beirut without such visa, the fine would be \$5. This alone shows that this fine is arbitrary. If he goes into the country, he must obtain a Turkish passport (*teskere*), which costs him \$1 more. This abuse of power on the part of the Turks, as it is directly in violation of treaty rights, ought to be remedied by our government; but there is no remedy for this (which is one of many existing abuses) except force, and the Turks know that our country will not make war on account of small matters. If passports are regarded as small matters, the Armenian massacre is one of such magnitude as ought to stir the whole civilized world. The list of abuses is increasing, and by and by Turkey will have a large account to settle.

To many devout persons, visiting Palestine is the great event of their lives. It does not seem quite right to speak of it as a pleasure trip. If properly undertaken and conducted, it will prove a most valuable help in the study of the Bible, it will unfold surprising beauties in the life of Christ.

Andover, Mass.

HOW BEST PROVIDE FOR OUR WORN-OUT MINISTERS?

Rev. Daniel Halloran.

President of the "Centenary Fund and Preschools' Aid Society" of Newark Conference, and chairman of the Board of Stewards.

NOW that the Methodist Episcopal Church is waking up to the imperative necessity for increased generosity to its worn-out ministers, the important question, "How best provide for them?" forces itself upon our attention.

A General Fund

has at first sight much in its favor. It is bold, heroic, glittering, (and capable of arousing enthusiasm. People sometimes

delight in enterprises which discover large faith, splendid conception, and boldness of execution. "On to Moscow!" inflamed the First Empire to such a degree that the interminable difficulties besetting the scheme were entirely ignored.

The project of a general fund for the assistance of our superannuated ministers might for a time stir the church very deeply. But is it the best method? The writer will be pardoned if he enter an emphatic denial—yet in so doing he remembers that men of generous impulse, devoted, earnest and aggressive, will be found in opposition. Our objections are:—

1. A general fund would necessitate an additional General Conference office which would involve a secretary-in-chief and an official staff. Our church is more and more becoming averse to officialism as created by the General Conference. We are exposing no secret when we say it is humiliating to note the craving for office which pervades many of the ministerial delegates to the General Conference. And this is the more deprecated when we remember that these brethren have been called to preach the Gospel, and for years avowed, "Woe is me if I preach not the Gospel." Many of our General Conference officers are purely secular, and should be filled by laymen, whose business instincts admirably fit them for such positions. The voice of the church would be raised in emphatic protest against the creation of another General Conference office.

2. A general fund is too diffuse in its application, too distant in the benefits conferred. Immediate returns are demanded in the interests of our worn-out ministers. Seed-sowing is admirable when founding an empire or planning for the capture of a nation for God, but when men are broken down by the crucial labors of a conscientious ministry, the church will insist upon immediate care being given them. Not the heroes of the future, but of the now, does the church desire to crown.

The effort to rehabilitate the old Chartered Fund is, we fear, largely Utopian. Subsoiling and fertilizing an oak of a century is of doubtful utility. Its gnarled nature is impossible of much improvement—better bestow the same labor on a newer growth, which may more readily yield to treatment. A million dollars may be the goal in this movement. In the aggregate this is a large sum; but divided into Annual Conference appropriations is not of remarkable volume. We have now about 130 Conferences, which will multiply as the population increases and as heathenism pales before the glory of the Sun of Righteousness; so that in the not remote future we shall have at least 200 Conferences in the home and foreign fields, each possessing equal claim on this fund.

It is to be noted, also, that the advance of civilization diminishes money values. Our national three per cent, running for a term of years, command a premium in Wall Street. Five per cent. on first-class security is not always easy to obtain in the vicinity of New York. But admitting that this is possible, the million dollars will produce annually \$50,000—\$250 for each of the two hundred Conferences. Further, the expense of caring for and disbursing this fund would entail large cost—say \$10,000—which would leave only \$200 for each Conference.

It will be conceded that the raising of this million will take many years to accomplish. We ought not to mortgage the future in this fashion. Our great connectional benevolences are enlarging their fields periodically and of necessity, for growth is life and stagnation is death. New channels of usefulness will develop which will compel attention. Take one—the National University at Washington, projected by the indomitable and versatile Bishop Hurst, who must be ably supported if Methodism is to maintain her aggressive character. Indeed, it will be a blistering shame if that magnificent scheme be not carried to a splendid consummation, and that soon. The endowment of colleges already founded in our own country, many of which are starvelings and should have new life infused into them through a golden medium or be abandoned altogether, and the founding and equipping of colleges in foreign fields, the nuclei of which are seen in India, China and Japan, are other constantly-enlarging channels for the benevolence of the church. We might adduce many more reasons for doubting the feasibility of the Chartered Fund movement, but we forbear.

Individual Conference Action

is, in our judgment, the true method of assisting our superannuated brethren to a more liberal support.

1. Some of our leading Conferences

have already embarked in this scheme, notably the Baltimore, New York East, New Jersey, Philadelphia, Newark, and others. These Conferences will complete their own projects first, which, with the general interests of the church, will afford ample play for a liberal philanthropy. They certainly cannot be expected to lend any aid to another kindred but general movement.

2. Larger amounts can be raised and more readily in this way. Men of means are best known by their own ministers, their advice can be obtained, their judgment convinced, their sympathies aroused; whereas a general appeal would lack much of this personal element.

3. Immediate results would be attained. The funds would be more readily and more cheerfully contributed because the donors would have in their minds the very men to whom under God they owe more than to any other class in this world—the men who preached the Gospel to them, welcomed them to the altar as penitents, pointed them to the Saviour, participated in their joys and their sorrows, and in a thousand ways endeared themselves to them. Called upon to help these pastors in their declining days, they would heartily respond.

4. Minimum cost of administration would be attained. The expense incurred in the management of the home fund would be very slight. Its investment would be largely local. The ministers, assisted by loyal laymen who in all our Conferences are ready for every good word and work without any hope of remuneration, could collect and disburse the income.

To the Conferences already engaged in this blessed work we say: "All hail, children of the morning!" To all other Conferences: Brethren, go and do likewise!

Jersey City, N. J.

DR. BURT'S HOME WELCOME.

Rev. Wm. D. Bridge.

REV. DR. WILLIAM BURT, the superintendent of the Italian Mission, received a most gracious welcome by his beloved Italian flock in Rome on the evening of Dec. 21 last. The reception had been matured by Rev. Mr. Carboneri, pastor, in accord with Rev. Mr. Clark, director of our Methodist School of Theology, Rev. E. Elmer Powell, professor, and the president of the City Epworth League, Mr. Ambrosini.

Our church on Via Cavour was filled with church members and others, all deeply sympathizing with the happy event. The auditorium was beautifully decorated with national flags, intermingled with those of Great Britain and the United States. On his entrance, Dr. Burt was welcomed with vigorous hand-clapping, and Mrs. Carboneri rendered Gayotte's "Stephanie" on the piano most sweetly. After the reading of the 68th Psalm, and prayer, and singing of the 58th hymn in the Italian collection, Pastor Carboneri addressed Dr. Burt in behalf of the church, recognizing his distinguished and loving zeal in its behalf, and declaring that the warm hearts of the people desired to express their joy at his safe return from America, where he had been doing heroic work in behalf of the great Methodist enterprise in Rome.

Rev. Dr. Clark, in the name of the School of Theology in Rome, the students as well as the professors, thanked the good Doctor for his efforts in behalf of their new locale in the coming Methodist Building to be opened next fall, on Via Ventì Settembre. Dr. Burt congratulated the school on its work, and assured it that the Missionary Society looks to it with great hope for a supply of future pastors in glorious Italy.

Signor Ambrosini addressed Dr. Burt, after further music, as the "spiritual father of the Epworth League," absent too long, but now happily returned to lead them on to victory. Italians who discovered America, Italians who have always been first in the beautiful arts, in literature, in the sciences, ought by no means to be last in the blessed things of faith. Oh, no! Our Epworth Leagues shall grow in numbers and in power, as we cultivate the things of the soul and the spirit.

Dr. Burt was greatly moved by these many words of highest appreciation, and responded with warm expressions of love for all the interests represented. He said: "I am greatly embarrassed. This feast is to me a grand surprise. I believed that we had come for a service of preaching, and lo! you have made it a feast of joy for me. I thank you from my heart. I am not able in an adequate address to speak my feelings fully this hour. I would speak at length concerning my travels and my work, but I have lapsed in the habit of speaking in our beloved Italian. I have traveled far and have visited many churches, in all of which I have spoken of you. I have always spoken of our work in Italy except on two occasions. I have always met with warm expressions of sympathy for you and your great work. I have oftentimes felt the difficulties of our field, but have been consoled with the good news from Italy. The Lord is with us. On the other side of the Atlantic there are thousands who are praying for and sympathizing with us. In my native town, on a recent Monday, there was held a great social gathering, the entrance fee to which was in behalf of this work in this field. In New York I assisted in a great meeting, at which there were six hundred present, eighty of whom were converted Italians, brought to Christ by one woman, an American. I spoke in Italian, and my joy can only be imagined. I do not wish to detain you. I thank our pastor, Bro. Carboneri, for so fully filling my office during my absence. I thank all who have in any way assisted in the work during my detention from you. On the 20th of next September our new church here in Rome will be opened, and on that festive occasion we expect to have fully five hundred English and American guests present among us. We will prepare a beautiful banquet. Let all, large and small, labor for its success."

The Doctor's words closed amidst salves of applause, and all were pleased as a beautifully illuminated written address was presented to Dr. Burt, having been prepared in excellent chirography by Signor Luigi Mando, as follows: "To the Presiding Elder, Rev. Dr. William Burt. The Church, the School of Theology, and the Epworth League of Rome, rejoicing in the happy and desired return from America of our beloved presiding elder, in token of their admiration, reverent esteem and confidence, offer this Address."

The Epworth League.

New England District. OFFICERS.

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THE PRESIDENT'S NOTE-BOOK.

Rev. Edward M. Taylor.

THE OUTLOOK FOR 1895.

THE year 1895 is to be marked in Epworth League circles by the gathering of our tribes at Chattanooga, Tenn., in the great assembly known as the Second International Conference of Epworth Leagues. The convention is to be held June 27, 28, 29, and 30. This pilgrimage will not only include the enjoyment and profit derived from participation in the deliberations of the great assembly by the gathered representatives of Canada and the United States, but also will afford the opportunity of visiting a section of our country rich in its association with historic events—Lookout Mountain, with its famous battle "above the clouds," and Mission Ridge, forever memorable in our history by the dreadful battle of November, 1863. Besides these local attractions, the itinerary of the trip will include Washington, Luray Caverns and Natural Bridge going down, and perhaps Antietam and Gettysburg returning.

To the members of our New England District this is the opportunity of a lifetime. Seldom is the combination of so many interesting features found in connection with one event—a great convention held in a city replete with local historic interest; a journey through one of the most picturesque portions of our country in the most beautiful month of the year.

Plans are now in operation to secure the best possible rates of transportation, and every effort will be made to bring the expense within the means of all. Begin to save your money now. Plan to take your vacation at that time. Let the New England delegation be distinguished for numbers and enthusiasm.

DEPARTMENT OF SPIRITUAL WORK.

The attention of the first vice-presidents is called to a booklet entitled, "The League Bible Studies for 1895." This course of Bible study is prepared by Rev. Drs. Edwin A. Schell and Samuel A. Steel. The first division is confined to a consideration of the types and ceremonies of the Old Testament, presenting in very suggestive outline the truth that all through the history of Israel "God was in Christ, reconciling the world unto Himself." The second division is devoted to the subject of "Man Sinning and Suffering" as presented in that wonderful "epic of the inner life"—the Book of Job.

To some of our Epworth friends these "Studies" may seem too profound for juvenile Bible work, but with the copious notes and references, the well-selected quotations and systematic analysis, the line of study presented in this little book will be a pleasing task and helpful to soul life. In the real of spiritual knowledge, as in the field of worldly knowledge, "There is no royal road to success." "Strive to enter in," "Work out your own salvation," etc., are the earnest words of exhortation given in the Scriptures. There is just as much pure and undefiled religion in conscientious hard work as there is in a pure heart. Indeed, the human heart, like water, cannot be kept pure unless it is kept at work.

It is distressing to hear many vigorous young people complaining about the difficulty of preparing a Sunday-school lesson or studying out an Epworth League topic. "My sword is too short," said the Spartan youth to his mother before entering the battle. "Add a step to it and it will be long enough," was the matron's reply. Dear young friend, add the purpose of living and working for God to your life, and it will be your delight to study His Word that you may discover His will. I feel confident in asserting that an earnest, patient study of these Bible subjects will richly repay the

young Christian in deepening experience, broadening knowledge and opening up the Word of God as a new book both to the mental and the spiritual life.

22 Copeland St., Roxbury.

PRACTICAL SUGGESTIONS FOR BUSY WORKERS.

Dept. of Spiritual Work.

Rev. E. O. Thayer,
First Vice President.

IN harmony with the plan heretofore followed, the next topic for our consideration is

Christian Work Among the Young.

In order to do Christian work among the young we must either attract them to our churches or go where they are. In most places both methods should be used. The Christian Church must everywhere be in competition with secular organizations in attracting and occupying the attention of young people. This should never be met by adopting the world's measures. Church imitations of worldly amusements, especially for revenue, have always proved a failure as a permanent attraction. We must make our religious services and social gatherings so vivacious, so cheerful, so impressive, as to induce those who come once to desire to come again.

Methods will vary in different localities. In large cities and manufacturing towns the inmates of boarding-houses, the workers in shops, need looking after. In rural districts, school-house and cottage meetings reach a class of young people too often neglected. Prayer-meetings and lyceums might profitably be substituted for balls and parties. Young men's meetings, led by young men, have been successful in some places, reaching a class who are afraid of a mixed meeting.

Personal work with the unconverted will accomplish more than anything else to secure attendance at services and conversion of souls. Let each member of the League select one person to labor with, wisely and persistently, till a decision is made for Christ.

There is plenty of work to be done and thousands of workers, and if we secure the baptism of the Holy Ghost methods will be suggested and victory will be ours, in Christ's name.

Gardiner, Me.

Dept. of Mercy and Help.

Rev. I. P. Chase,
Second Vice President.

"WHAT can I do for Christ and humanity?" Is this the cry and burden of your heart? If so, are you prepared for service? Does the love of Christ constrain you? Does the Holy Spirit prompt you? Is the Word of God your light and sure counsel? Then be sure that before the day passes the Lord will give some special work to your hand. Keep your soul sensitive to the call of the Holy Spirit, and as fast as one work is completed, one duty faithfully done, another door of opportunity will open for you. Some of your calls may seem important and well worth your effort, others may be but to brush up the crumbs under the table; but gather them up and toss them out to God's sparrows. He has promised them that you shall feed them today. "Do the next thing"—and then the next—and, oh, how full your life will be! The "hundredfold in this life" is yours. You will come in after your day's work with your heart just leaping with the joy of the Lord—the bodily weariness all forgotten, the care and toil all changed to rejoicing in your exalted service.

You may not have time for some things for which you have planned—this social pleasure, the following of that ambition, the obtaining of some worldly fame or honor. But for all that God has planned for you, you will have ample time; and some day in eternity, walking and talking with your Lord, He will say to you, "Here is that work which you began on earth for Me. See how perfect you helped Me to make it."

St. Johnsbury Centre, Vt.

Dept. of Literary Work.

Rev. W. J. Yates,
Third Vice President.

Why?—What?—How?

MANY chapters do little in this department. The causes of this neglect are numerous and various. "Why should we do literary work?" is often asked. The answer is clear: Because in no other way

can we cultivate intelligent piety, which is the aim of the League. No amount of zeal in other departments will atone for apathy here. Neglect of this is a fatal defect which will in time react on every other line of effort. Cultivation here will directly aid to success in every other division of our work.

What can we do? Not all that every one does, perhaps little that any one else is doing. But each chapter can go to work in the spirit of the motto of the Springfield (Mass.) District League: "What ought to be done can be done." It is not necessary to adopt the aims or ends of the Chautauque, Literary and Scientific Circle. Our literary work may well be more restricted in scope. General literature and history need not receive particular attention. The Bible and the church will furnish a field large enough for present effort. Topics suited to all tastes and stages of development are almost numberless. Special assistance in the way of books, pictures, maps, periodicals, lectures, etc., are numerous and within reach of all interested. The lessons of the present quarter on the utensils of the Tabernacle and Temple present an admirable opportunity for co-operation of the various departments of the League in their study. The literary work can be made as interesting as any topics in the whole range of literature. Reconstructions and models will greatly assist to clear understanding and retention in memory of details. Spiritual application of the New Testament interpretation of Old Testament forms will quicken and vitalize the devotional life. What shall we take up for study? By all means decide upon the League lessons of the current quarter. If it is impossible to secure attention to the Course of Study there need be no failure on this line. These topics are of such a character that the whole church can be aroused and enlisted in their consideration.

How shall we do it? In the way best adapted to local needs and circumstances. Almanacs calculated for other localities are sometimes helpful, but when you want to know the ebb and flow of tides on your own shore, they are misleading. Master principles and calculate your own almanac. A few general rules apply everywhere: (1) Arrange carefully all the passages of the Bible bearing on the subject in hand. Select for public use the clearest, most concise and memorable; (2) Make if you can, buy if you must, ground plan, perspective view and detail charts of the Tabernacle and its furnishings; (3) Use commentaries carefully for explanations after thorough study of Scripture passages in the New Version, never before. If possible to get Dr. Strong's book and chart on the Tabernacle, use it, but with eyes wide open. Dr. Ederheim's book on the Temple, its ministry and services, is inexpensive and very valuable; (4) Present these lessons in the way best suited to your place. To do so on Sunday evenings, with congregational reading and the pastor in charge, using charts and blackboard and ending with an altar service, is a good plan. Put the best person in charge, and do the best you can without regard to what others have done.

New London, Conn.

Dept. of Social Work.

Rev. E. P. Herrick,
Fourth Vice President.

A NUMBER of practical suggestions for this department have recently come to my notice. I send them with some comments, hoping that they may prove helpful.

"Seek out the timid and retiring." Get acquainted with them. Interest them in the League and its work. Give them something to do. Often those of most worth need to be sought out and encouraged.

"Learn how to shake hands." Form a hand-shaking brigade. Do not hesitate to approach the stranger. Bid him welcome. Ask him to come again. Introduce him to others. A warm hand-grasp has sometimes won a soul to Christ.

"Have some socials which are not for revenue only." We would say, rather, Have no socials for revenue only, and as few as possible for revenue at all. Let the young people feel not so much that we want their money, as that we want them.

An esteemed correspondent pleads for "an elevation of standard in our social life as young Christians." Let us be very careful concerning what is introduced at our social gatherings. Everything should be above just criticism. Do not multiply entertainments excessively. Consult the pastor as to dates. He may be planning special revival meetings.

"After the revival hold a reception for the new converts." This should be social

and yet deeply spiritual in its character. Make the new convert to feel that none are gladder because of his conversion or more ready to encourage and assist him than the members of the League.

"Have an old folks' social." This would, perhaps, better take place in the spring or summer than at the present season of the year; but plan for it now. Let it be held in the church parlors if they are bright and cheerful; otherwise, in some pleasant home. Afternoon and an early hour will, of course, be the time. Details will readily suggest themselves—such as carriages for the guests, words of welcome, music, including the old-time hymns, abundant opportunity for the old folks to converse, an old-fashioned supper, early home-going, flowers or other remembrances to be sent to those too infirm to attend. The evident pleasure of the dear old fathers and mothers of the church, and their words of grateful appreciation, will more than repay the labor expended.

The work of our department is very practical. Practical Christianity is the kind that counts.

Springfield, Mass.

Dept. of Junior Work.

Mrs. Annie E. Smiley,
Supt. Junior League.

Some Questions Answered.

I WILL endeavor to answer a few of the many questions which come to me from time to time in regard to Junior League work.

1. "How many members must we have in order to organize?"

I will answer in the words of the first Discipline of the Methodist Episcopal Church, which says: "Where there are ten children whose parents are in the society, meet them at least once every week." I hope this advice will encourage many small societies to organize a Junior League, for we would hardly find one church where there are not, at least, ten children of suitable age.

2. "How shall we organize?"

Procure a copy of the Junior League constitution, which can be secured at the Book Room, 26 Bromfield St., Boston, or which I will supply if desired, and follow its instructions carefully. If you desire help in organizing, the following persons will be willing to come to you for the mere cost of railroad fare: Mrs. Charles E. Spaulding, 260 Cambridge St., East Cambridge, Mass.; Miss Mabelle Lovell, 209 No. Montello St., Brookton, Mass.; Miss Cora B. Sargent, care of Rev. I. P. Chase, St. Johnsbury, Vt.; or Mrs. Annie E. Smiley, Ipswich, Mass.

3. "Where shall we send for help and a charter?"

If you send 50 cents to Epworth League Headquarters, 57 Washington St., Chicago, Ill., asking them to send you samples of all Junior League leaflets, graduating exercises, etc., you will receive from them material enough to keep a Junior League at work for two or three years. In sending for a charter, enclose 25 cents, and give date of organization, number of members, and names of officers, beside giving the name of your church, town, and State.

I do not approve of the custom of giving our Junior Leagues a name, other than that of their respective churches. If they are named for some beloved pastor, he soon

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belongs to some other church, and if they are called, simply, "Willing Workers," "Busy Bees," or "Little Gleaners," they are apt to lose their identity.

There are a dozen questions still unanswered, some of which I will attempt to answer in another letter.

Ipewich, Mass.

SECRETARY'S NOTES.

Merritt C. Beale,
General Secretary.

—In the meetings for Jewish children in the West End of Boston, under the auspices of the Epworth League House, it is found to be very hard to secure attention to Bible truths without the assistance of pictures. The "Leaf Cluster" is being used with much satisfaction, but the file is not complete. The third and fourth quarters of 1888 and 1889; first and second of 1891 and 1892; and the second for 1894, are needed. Will not secretaries learn whether any or all of these missing numbers are still the property of their Sunday-schools, and, if so, obtain and forward them by mail to Mr. Philo G. Noon, 18 College House, Cambridge, Mass.? Also to the same address as many copies as possible of the little "Berean Lesson Pictures" for the same periods, and for the first and second quarters of 1893 and the first quarter of 1894. It may be well to correspond with Mr. Noon before forwarding.

—There are several so-called chapters in New England of which we know nothing because they have never applied for membership in the League, nor reported in any way to Dr. E. A. Schell, 57 Washington St., Chicago, Ill. These societies do not secure the advantages of registration, and are not, in fact, Leagues until they do. Will not their secretaries send to Dr. Schell at once a request for registration, together with a complete list of officers? This list should also be sent to the Boston office.

—The chapters will at once receive letters from President Taylor, Treasurer Flanders, and the Secretary. Give them a hearty welcome, follow their suggestions as far as practicable, and thus reap the benefits they seek to dispense.

—Meanwhile do not wait for the treasurer to ask for the yearly assessment of \$1 from each chapter, but forward the amount at once to Mr. Wm. M. Flanders, treasurer, Newton Centre, Mass., that contemplated work may be carried on.

—An important meeting of the New England Cabinet will be held Tuesday, Feb. 5, at 2 P. M., in Room 6, Wesleyan Building, Boston. It is hoped that every member will be present. 36 Bromfield St., Boston.

Those Japanese Book-Marks.

Rev. O. W. Scott.

MR. EDITOR: Will you allow me to call the attention of your readers again to the article in Jan. 9 issue of the HERALD, page 23, on "A Church Built of Book-marks," by Mrs. Rev. David S. Spencer, of Nagoya, Japan? I sincerely hope all the benevolently inclined will read that article through. I called the attention of our people here to it, and the result is that we shall order not less than 75, and possibly 100, of these beautiful book-marks, one of which I have already received. They are charming specimens of Japanese handiwork. Thus investing, we greatly help the struggling few in Nishio, and get a very pretty souvenir in return.

The Epworth Leagues of New England could dispose of thousands of these book-marks, and I sincerely hope they will. Send orders to Mrs. Spencer at Nagoya at once. Cheer the missionary heart!

Norwich, Conn.

EPWORTH SETTLEMENT NOTES.

Rev. E. J. Helms.

The Garment Mending and Sale.

SOME Epworth Leagues will be surprised to learn how much of comfort and blessing their old garments sent to the Settlement have been to the needy of the North End. If they should drop in at Epworth Hall, 434 Hanover St., some Friday, they would see the place nearly full of the neediest women. No woman is admitted without a certificate from one of our workers. The visitor would find these women busy with their needles patching the old garments or making children's clothing out of others. Each woman is paid ten cents an hour. But you ask, "Where do you get the money to pay them?" If you should come in on Thursday afternoon or Saturday evening, you would see. You would find the room full of the worthy poor who are admitted by a ticket signed by a responsible visitor. These people have come to buy these garments, which are sold at prices always graduated to the need and ability of the buyer. Thus you see, Leagues, your cast-off garments are putting bread into the mouths of the destitute and affording warmth to the most worthy. A package of good reading matter is wrapped up in every bundle, and before the sale there is prayer for those who have sent the garments and for those who receive them.

Christmas Remembrances.

About fifty Epworth Leagues helped the Settlement about Christmas time. Supplies came

from every State in New England. Some Boston Leagues took delegations of our children to their own church and gave them a royal entertainment. Others had articles for us brought to their Christmas entertainment. In a barrel from the Neponset (Mass.) League containing clothing, books, apples, candy, etc., we found a huge stocking—six feet long and two feet in circumference—filled with Christmas presents for our North End children. At the Neponset tree this huge stocking was hung up and filled before distributing their own gifts. While the children were bringing forward the presents and the pastor was filling the stocking, a little girl recited the following verses:—

"Fill up the stocking, children;
Begin down at the toe
And fill it up with goodies,
'Tis Christmas Eve, you know."

"The Christmas tree is ours, children,
Its branches laden, too,
With presents for the little ones
And all the teachers true."

"But the stocking is for little folks
Who have no tree so tall,
But I think if Jesus came tonight
He'd treat them best of all."

"Then fill the stocking, children,
From the top down to the toe;
And to the North End children
Tomorrow it shall go."

"With happy Christmas message,
With presents old and new,
Neponset sends her greetings,
Dear Epworth friends, to you."

Support of Settlement Workers.

We have received several letters from Epworth Leagues asking if they may become one of our staff of resident workers. Most of them offer to work for a bare support. It causes as much pain to reply that there is not enough money coming in to pay the support of those now employed. If each Conference district of New England would undertake the support of one of its members at the Settlement for one year, we venture to predict that the districts would see a revival before their workers had been at home a year. How much has your League subscribed to the work? Have you even paid for those booklets sent you by the Epworth League House Commission nearly a year ago?

We Need Especially

fruit and vegetables; men's trousers and underclothing; women's dress skirts and underclothing; children's clothing of all kinds. Send to Epworth League House, 34 Hull St., Boston.

Fresh from the Field.

Rev. F. N. Upham.

Whence Our Gains?

A half-million people join our church every three years. Most of them are young. Are we of the Epworth League getting a strong hold upon them? We think it is so. But whence come they? From our own families largely. The increase is natural. It is almost wholly simply "holding our own." The preachers lament today the absence of sinners from the revival meetings. The Epworth League can do a great work in drawing within the "spell of the Gospel" those who are unchurched, and who are drifting farther and still farther away from religious influences. An aggressive move upon those who are without and whose rescue would be a clear gain, is imperatively demanded.

Wherein Lies Our Power?

There can be but one answer. Here it is in the chaste and stately language of Holy Writ: "Not by might, nor by power, but by My Spirit, saith the Lord."

Whither Tending?

Are the "associate" members becoming "active"? The reports are full of revival fragrance. Are the Leagues losing spirituality? Our information points the other way. Are the churches speaking good things of this youngest child, the League? Not only good words, but cordially affectionate sentiments, are on all hands expressed. Are faith and works uniting in our enterprises? Notice in evidence the many and varied charities our young folks are now administering, that were unknown, save in sporadic cases and at irregular intervals, a few years ago. In answer to the question, "Whither tending?" Methodism's host of young Christians can say,—

"O Lord and Master of us all,
Whatever our name or sign,
We hear Thy voice, we own Thy call,
We test our lives by Thine."

Vigorous, Successful.

This may be said of the League connected with the Peabody (Mass.) Church. The adjectives are in order of cause and effect. They might be applied justly to pastor and people as well as to the Epworthians. A recent letter is full of encouraging news. It is a "good report through faith," and works, too. Several points wherein their prosperity consists may be mentioned:—

1. The Sunday evening League service has been much stimulated by the introduction of special programs. The topics are not always the "copyrighted" ones from Chicago. Here is a sample one, that for Dec. 9:—

"6 P. M., Epworth League service. Subject, 'The Apostle Peter.' Leader, Mrs. Gosbee.

The program will consist of quotations from Peter's Epistles, a paper by Mrs. Knowlton on the Life of Peter, a talk by Mrs. Stackpole on the Traditional History of Peter as told by the Roman Churches, and the pastor will speak on Peter's Religious Experience. There will be singing by the choir."

The attendance was much increased at a recent meeting by sending special letters to every member.

2. A Junior League choir has been organized, to sing occasionally at the prayer-meetings.

3. A history class has been formed. They do genuine work. It is increasing in size and interest. Everybody has the lesson, and they all study a text-book. Occasionally the class plays "camp" on the subject, also uses a game of history not unlike "Authors," and adopts the "question-box."

4. A young men's club for purely literary purposes is in operation. They have debates and lectures, and are tributary to the League.

5. On the "earn a dollar" plan nearly one hundred dollars were recently raised.

6. Variety. Here is a list of topics for Sunday evenings in January: Jan. 6, Consecration service, led by Miss Strout; Jan. 13, Missionary; led by Miss Walt—subject, "Japan;" Jan. 20, Prayer-meeting, led by Walter Putnam; subject, "The Priest" (Exod. 28: 1; Heb. 5: 1-5); Jan. 27, "Havergal Meeting," led by Miss Davis. The church feels the vigorous life in its young people. The pastor who is leading in this aggressive work is Rev. C. H. Stackpole.

Three Leagues on One Pastoral Charge.

From Williamstown, St. Johnsbury District, Vermont Conference, comes the following. Is there anything like it elsewhere in New England?

"This charge undoubtedly has the distinction of being the only parish in the Conference which has three regularly-organized Epworth Leagues. Here is one at the village, one at the South Hill, and one in the Quarry District, and all in a flourishing condition. Harmony prevails, prosperity abounds."

An Excellent Entertainment.

Under the auspices of the Epworth League of the Methodist Church at West Medway (Mass.), of which Rev. Arthur Bonner is pastor, the Boston University C. L. A. Glee Club, assisted by May E. Shipp, their reader, gave a very enjoyable entertainment to a full house on Thursday evening, Jan. 24. After the program a reception was tendered the Club in the vestry. It is thought that the League will realize about \$100 from the concert. This Glee Club is filling many engagements with the Leagues and other young people's societies about Boston on reasonable terms. Information regarding terms, programs, etc., will be gladly furnished by the manager, C. W. Pierce, 12 Somerset St., Boston.

St. Albans Sub-District Convention.

The second sub-district convention of the St. Albans District Epworth League was held at Highgate, Vt., Wednesday, Jan. 23, President E. E. Reynolds presiding. The program included addresses on "The Uses of Such a Convention," Rev. L. O. Sherburne; "Christian Enthusiasm," Arthur Beaman; "How Can the Older Members of the Church Encourage the Chapter?" W. R. Oviatt; "The Epworth League," Rev. A. B. Enright; "How Can the League Aid the Pastor in Revival Work?" V. A. Irish; "Literary Plans," A. A. Aseltine; "Significance of Our Pledge," Hattie Ricard; "Characteristics of a Live Chapter," E. F. Harvey. "What are Some of the Best Things Accomplished by Our Chapters?" was the subject of a discussion open to all. In the evening after a praise service Rev. L. O. Sherburne and Rev. E. E. Reynolds gave addresses. The visiting Epworthians, about 75 in number, were royally entertained by the Highgate Chapter.

A Report Concise and Suggestive.

Mr. C. F. Hildreth, secretary, sends the following report from the League at Parkman St. Church, Dorchester. It is full of pleasing features. These two may be specially observed: (1) The Mercy and Help committee has a special

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service of its own, monthly, and makes its work a subject of prayer. (3) Loyal and affectionate recognition of a faithful pastor's work.

"At the annual meeting in November last the officers for the ensuing term were elected. The several departments are well organized and actively at work. Our department of Mercy and Help has done splendid work. This committee has held its regular monthly meetings, at which the Scriptures are read and prayer offered. A praying committee is always a working committee."

You can Always

know a good thing by the number of its imitations and substitutes.

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is a good thing, as the many times you are offered "something just as good," witnesses. Pirates never follow an empty hulk.

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tee. Last year this department made 250 calls upon the sick and needy; 300 bouquets were sent to the sick and distributed among the tenements at the North End. An Old Folks' Sunday was provided for, the committee furnishing conveyances for the lame and very aged. Needy families have been assisted, and food and clothing sent to sufferers in South Dakota. Collections are taken at every League meeting for the work of this department. These collections average seventy-five cents per week. Much of the past success of our League is due to our beloved pastor, Rev. William Full, who is about to leave us, having nearly completed his fifth year.

New Year's Reception.

The following invitation called together a large company at Grace Church, Worcester: "The young ladies of Grace Church request the pleasure of your company at their reception in the vestry of the church, New Year's Eve, 9 to 12 o'clock, December 31, 1894." Eighty-five young ladies, whose names were neatly printed, welcomed the guests. During the evening cards were distributed, which had this pledge upon them, and a place for signature: "During 1895 I will avoid evil. I will do good as opportunity offers, of every possible sort. I will attend, as regularly as I can, upon the public worship of God. Midnight, Dec. 31, 1894." As midnight drew on, the pastor, Rev. W. J. Thompson, gave a powerful address with this pledge as a topic, and induced 181 persons to sign their names thereto. The meeting was of great interest, and will do much good.

St. Johnsbury Sub-District Convention.

The St. Johnsbury sub-district convention was held at Irasburg (Vt.), Jan. 3 and 4. Representatives from fourteen Leagues were present. Devotional exercises were led by Rev. G. H. Wright. Rev. J. T. M. Stephens was elected secretary. The address of welcome was given by Rev. A. G. Austin, Rev. F. W. Lewis giving the response. A paper on Junior Work was read by Mrs. F. T. Clark. She said that the Junior League stands with outstretched arms to lead the children to Christ. The Junior League of Barton Landing sang "Suffer the Children to Come." "A Call to Service," "How to Make a Small Chapter a Success," and "Fidelity in League Work," were the subjects of the next papers and discussions, followed by reports from the different chapters.

After the praise service at 8.45, led by Miss Mary Craven, Rev. Thomas Tyrie delivered a very interesting address on the religion of the Bible as a religion of the future.

The next day's exercises opened with a prayer-service. A paper was given on "The Epworth League as a Training School," Miss Mary Craven conducted a Bible lesson on Psalm 119; essays were read on "The Value of Spare Moments" and "Devotional Meetings," and "Systematic Benevolence" was well discussed. The meeting was then thrown open for any suggestion or question. J. T. M. STEPHENS, Sec.

The Conferences.

N. E. Southern Conference.

Providence District.

On a recent afternoon and evening the Ladies' Aid Society of the First Church, Pawtucket, opened the parlors of their new church, the preparation and furnishing of which have occupied the time and effort of the ladies for several days. The parlors are situated in the upper portion of the front of the church, over the Sunday-school room, and open into a dining-room, which in turn leads to the kitchen. The well-arranged rooms are finely furnished. By far the larger part of the furnishings have been secured by personal solicitation among the large dealers in Pawtucket, Providence and Taunton. Among these gifts is a Glenwood grand range, a present from the Weir Stove Company of Taunton, Mass. During the afternoon and evening a large number of persons visited the rooms, and in the evening a supper was served which was very largely patronized. A social hour followed the supper, and many were the words of commendation and congratulation in view of the convenience and excellent appearance of the rooms. Work on the new edifice is progressing rapidly, and the outlook for a very convenient and beautiful house of worship is full of promise. Rev. Porter M. Vinton is the pastor.

A very interesting paper on, "After the Revival," was presented by Rev. J. M. Taber, pastor of Trinity Church, at the Methodist Ministers' Meeting in Providence, Jan. 21. There was a good attendance and the essay was discussed by many and met the hearty approval of all.

Another veteran connected with the early history of the East Greenwich Academy, Daniel G. Allen, of North Kingdon, has just passed on to his reward. In 1838 he purchased the shares of the corporation founded and known as the Kent Academy in East Greenwich. In 1839 he opened the school and was the principal from 1839 to 1844, when he sold the institution to the Methodist Episcopal Conference, under whose auspices the school has been maintained ever since. Mr. Allen held at different periods in his long life about every office in the gift of his native town. He was a member of the Methodist Episcopal Church in East Greenwich, having

You may as well know what chimney to get for your burner or lamp.

Write Geo A Macbeth Co, Pittsburgh, Pa, for the "Index to Chimneys."

Pearl glass, pearl top, tough glass.

joined it soon after the present edifice was erected. During recent years he has spent most of his time writing a "History of the Quaker Country," which was nearly completed at the time of his decease.

Mrs. Phoebe F. Greene, a very prominent member of the church in Bristol, died, Nov. 30, at the age of 90 years. She had been a Christian nearly seventy-nine years, and was held in high esteem by a very large circle of friends. The Epworth League of this church gave careful attention to the matter of securing a good collection for the Thanksgiving offering for the treasury of the Missionary Society. The sermon before the Bristol Female Charitable Society, Dec. 9, at a union meeting of the Congregational, Baptist, Methodist and Episcopal churches, was given in the Methodist Church by the pastor from the text, "Help those women which labored with me in the gospel." Mrs. Rev. S. D. Moxley gave a very interesting missionary address in this church on a recent Sunday evening on, "Early Missions in the United States," before the Woman's Home Missionary Society. At a grand literary and musical entertainment given by the Epworth League in the Town Hall, Jan. 3, Miss Laura S. Robinson, of Warren, daughter of the pastor of our church in that place, rendered fine vocal selections, greatly to the delight of an appreciative audience. At the Christmas festival given in the church, the pastor, Rev. W. J. Smith, was presented a fine silk hat and a very large collection of gifts, the address and presentation being made by Miss Lillian Nicholas, to which the recipient responded with such words of appreciation as he was able to command in his dazed condition of complete surprise. X. X. X.

Norwich District.

Moodus is enjoying spiritual prosperity. The first Sunday in January, 2 persons were received to probation. They were converted during the short season of extra meetings recently held. During the Week of Prayer an interchange of pastors and union services among the six Protestant churches in the town were held, with excellent results to the spirituality of the churches. A union preachers' meeting of the pastors is held on alternate Mondays. The second annual roll call of the members and probationers of the church is set for Feb. 7. There is deep interest in the church services. At Christmas the people presented useful and valuable gifts to the pastor and his wife and a purse of \$35. A few days before Christmas saw the advent of a little pilgrim to the parsonage. The fourth quarterly conference requested the return of the pastor, Rev. E. P. Phreaner, for a fourth year. It is his custom, however, to stay but three years in a charge, and so there will probably be a change.

At Moodus the affairs of the church are in good condition, and Rev. W. C. Newell and people are well pleased with each other. The fourth quarterly conference unanimously requested his return for the fourth year. He is in excellent health and well satisfied with the prospect of another year with this excellent people. This is one of our good appointments. The congregations are large. The special services in December, when I. T. Johnson, the evangelist, was present ten days, had good results. The League numbers 76 members, and is alive on all lines of work. A series of union meetings with other churches has just closed. The spiritual and financial affairs of the church are in encouraging condition. Mr. Newell has a sermon in the Treasury (New York), and the *Homiletic Review* publishes an article from his pen.

The movement for consolidation in Norwich seems nearer consummation than ever before. The quarterly conference of the Central Church has invited the members of the two other churches interested, the East Main and Sachem St., to unite by letter with the Central, and so effect the end desired. If essential details can be satisfactorily arranged, it would seem that this would place Norwich Methodism in a position better than it has ever occupied and abreast of the most influential churches of the city. Pastor A. W. Kingsley has been requested to remain another year, by vote of the fourth quarterly conference.

At Putnam, Rev. W. L. Hood still "holds the fort." A very tasteful souvenir card of the watch-night meeting bears the greetings of the pastor and his sister for a Happy New Year to the people of the charge.

Rev. O. W. Scott at Willimantic received, the first Sunday in January, 5 persons to probation and baptized 4. A brief address was made to the candidates. The evening sermon was appropriate to the New Year season, and is reported at length in the *Chronicle* of the next day.

Mr. Everett H. Scott, well known as an Epworth Leaguer, has devoted special study to early English Literature. One of the fruits of this is a series of three lectures which he announces in a neat folder. "In Days of Old" was delivered in the Willimantic High School course of lectures, Jan. 4. It is spoken of in high terms of praise by the local press. These lectures will be of much value to our Leagues. The vice-presidents in charge of literary work will do well to engage Mr. Scott to assist them in their efforts to awaken interest in literary matters. Y.

Maine Conference.

Portland District.

Kesar Falls.—The work of the fourth quarter began here Jan. 5. The reports showed good work. The late reinforcements of the church have been brought forward to more responsible positions, one of the young men being made League president. The League for the year has made an increase of 24, and the Juniors now number 35. The pastor, Rev. M. E. King, announced a series of lectures on the Tabernacle. The Sabbath-school is doing excellent work and had a good attendance for a stormy day.

Cornish.—This church has made a move in the right direction and secured convenient vestries. The large room is toward the front, and the back end is divided, giving about two-thirds for a parlor or League room, and the remainder for an outer court. It can no longer be said, "It can't be done," for it has been done. And some of the seniors who said, "Shall I ever live to see it?" have lived to see it and rejoice. The vestries were open for service the first Sabbath of the new year, the presiding elder conducting the exercises. The church is having prosperity under the leadership of Rev. I. A. Bean.

Newfield.—At this place we have a New Year's reopening. Reckoning at a low figure, the improvements on the church reach \$775. The ladies of the village and of the church have co-operated to render generous assistance, and have secured about \$200. The improvements are permanent and will be helpful to the church and to the place every way. The pastor, trustees and peo-

ple have been united in their work and have been blessed. Books valued at \$38 have been placed in the library. The request for the pastor's return was unanimous and quick. Rev. W. B. Duke-shire was expected, Jan. 14, to assist Mr. Lawton in evangelistic work.

Westbrook.—The pastor has been busy visiting the homes of the people and new families have been found affiliating with the church, some of them being brought to light by the Sunday-school house-to-house visitation. The congregations are large, and a spirit of revival prevails. One man who had claimed to be an infidel sought Christ on Sabbath evening, Jan. 13, and the next evening testified that he had passed a happy day with his new-found salvation. The League contributed \$27 on the call for missions. They have had conversions in the League, and two have come to active membership from the Juniors. Twenty-five Epworth *Heralds* are taken—being an increase of twelve. Finances are up, the pastor being paid to date, \$100 raised for organ, and another \$100 for bells. The church is full of hope.

Old Orchard.—The organ bought by the League at Old Orchard is valued at \$100. A hot-air furnace has been purchased. The Week of Prayer was observed and some new voices were heard.

The union work of the Congress St. and the St. Lawrence St. churches has been hearty, and has taken hold in an unusual way. The meetings began the 6th, and at the close of the 13th eleven seekers were reported.

The South Portland church now being without a resident pastor, prefers to carry on its work at present by employing preachers in Portland and vicinity.

Rev. I. G. Ross, because of certain limitations growing out of his inability to discharge some special financial obligations, thought it best to accept a more lucrative position in the work of our publishing house, and has removed to Philadelphia. This purpose to meet most obligations and guard the honor of the ministry and the church, is to be commended. His course has the approval of the church at South Portland which he served, also the endorsement of the presiding elder. Our hearty wishes for his prosperity attend him. The removal of Mrs. Ross leaves vacant the place of corresponding secretary of the W. F. M. S.

Biddeford.—The work of this church is prosperous. The congregations have gained one-third as compared with a year ago. The Sunday-school averaged 53 per Sunday more during December than attended a year ago for the same month. Rev. H. E. Frohock, the pastor, has a Bible class of twenty-five men who are all new to the school. The spiritual interest is encouraging; some have been converted. The large vestry on Sunday evening is filled usually with some four hundred people, and the hour and a half service is as inspiring as a real old-fashioned prayer-meeting. P.

Augusta District.

Strong.—The congregations have been steadily increasing. They appreciate the able sermons with which they are favored. They need, most of all, Holy Ghost power for aggressive work. The silver wedding of Mr. and Mrs. Dennis Clark, Jan. 11, was of more than ordinary interest. About a hundred relatives and friends gathered in the evening to celebrate it. The time was spent in social cheer, singing, reading of congratulatory letters, speeches, devotions and partaking of refreshments. There were many handsome and valuable presents. The connection of this people and place with early Methodism added special attractions. The farm has been in the family for about a hundred years. Most of the families around and represented at the wedding are descendants of the early settlers. It was in this neighborhood that

James Lee preached his first sermon in Strong on June 16, 1794, in the barn of Hon. William Reed; and Richard Clark, the first of this family who lived here, was converted. On this farm the first Methodist church in Strong was built in 1817. Here Dr. Eliphalet Clark, Dr. George R. Clark, the first Mrs. Dr. Webber, and a number of others were born, who went forth to bless the world and be lights to our church. May the youth of this home be as noble and true as those who have passed away!

Phillips.—Rev. W. A. Nottage has moved into a very convenient home near the church and is well settled. The preaching services, Sunday-school and social meetings are unusually well attended. The pastor has formed a very flourishing and large Junior League.

Kingsfield.—Rev. J. W. Jordan from Portland is now the pastor of the Methodist church here, and with his family is occupying the parsonage. He is in good courage and the prospects for the church are brightening.

Wayne.—Rev. C. M. Bailey sent his evangelists, Messrs. Jones and Allen, here Jan. 7, since which time they have been holding meetings in the Baptist and Methodist churches with marked results. Thirty have started in a Christian life and the interest is increasing. The churches are filled. All the stores are closed in the evenings to allow attendance at the meetings. It is said that Wayne has not been so thoroughly awakened for many years. The two churches are working in perfect harmony.

Waterville.—Rev. W. F. Berry and family were presented at Christmas with \$41 in cash. A very helpful watch-meeting was held. The Week of Prayer was observed by union meetings with a good interest. They will probably be continued. The pastor and people are working together most harmoniously and successfully.

Richmond.—The union meetings of Methodists and Free Baptists resulted in a great revival of interest, and sixteen were converted. The church is systematically encouraging Bible study among the people. The church has met with a very great loss in the death of Carlton Houdlette, who for many years was a tower of strength to it. He died Jan. 6, leaving a deeply afflicted wife and relatives. A large circle of townsmen and friends mourn their loss.

Gardiner.—A gracious revival is in progress. There have been twelve thorough conversions, and several others have asked prayers. Christians are getting into the work in earnest. May it be widespread!

Farmington.—The annual church dinner and roll-call was held Jan. 24. During the year four have been granted certificates to join other churches, 5 have joined the church triumphant, 7 have been received by letter, 19 on probation, 17 have been baptized, and 23 received into full membership.

Augusta.—The new parsonage, which is modern in every particular, is occupied by the pastor and family. It is well warmed throughout, and is lighted with electricity. There is a fine study downstairs overlooking a large lawn, with open fire. There is a fire-place in the sitting-room also. The house is supplied with two systems of water, one for drinking and the other for general use. There is a fine bathroom, and a nice laundry in the cellar with set soapstone tubs. There is hot and cold water in both stories and in the cellar. The entire cost is about \$4,000, and is provided for. The pastor, Rev. C. S. Cummings, is preaching to large audiences, and the church is prosperous in all departments. L.

Lewiston District.

Auburn.—This church is signally prosperous under the ministry of Rev. E. S. Blackpole, [Continued on Page 12.]

During the Month of January,

If you are like most readers of this paper, you will have a few dollars to invest—perhaps a few hundreds or thousands. You doubtless wish the best possible rate of interest consistent with safety.

Now, the Provident Trust Co. is organized for the express purpose of making safe investments for colleges, societies, estates, and individuals.

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AT 16.

An old darkey, being asked the age of his two boys, replied: "One's big enough to plow and the other's two sizes smaller."

You can apply this rule to your daughters, and say that one's old enough to need a Toilet Table and the other's two sizes younger. For in these progressive days the Toilet Table is held to be a necessity at sixteen, and this rule applies with the most marked exactness.

Here is a very appropriate pattern of Toilet for a Bud. It is as graceful in its lines as any Table of this size that we ever offered. The mountings of the mirror are wonderfully carved, and the appointments are carefully complete.

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The Family.

THE PICTURE.

Lillian Grey.

An artist sat at his easel,
And long and patiently wrought,
But yet his effort was all in vain
To accomplish the end he sought.
His model was only in memory,
But clear and distinct it seemed;
It was ever before him waking,
And he saw it when he dreamed.

It was only a printed picture,
Simple and lowly-priced,
That he saw in a shop one morning,
But a picture of the Christ—
Saintly and meek and kindly,
With solemn yet tender eyes—
That held the artist lingering
Before it in pensive surprise.

The minutes went by unheeded,
But at last he turned away,
Yet still the Face had a wondrous power,
And haunted him all the day.
All day the dear eyes watched him,
He seemed in a blissful dream,
And marveled much how a pictured face
So like unto life could seem.

Next morning he went to buy it—
So coveted he its grace—
But the picture was sold, and no one there
The buyer of it could trace.
"I will paint it," cried the artist,
"While 'tis fresh in my memory;
I will paint it, and the Face divine
My masterpiece shall be."

Morning and noon he labored,
Day after day he toiled,
Using his brushes skillfully,
And yet was his purpose foiled.
Saintly and meek and kindly
The figure before him grew,
But still from the motionless, pictured eyes
No pitying Christ looked through.

"My work is in vain," said the artist;
"The dead is too great for me.
Forgive me, Master, that I have dared
To fashion a face of Thee!"
Sadly he stopped his labor,
And thought as he walked the street,
To paint the pity and love divine
Is work for the angels meet.

Sad was his heart, yet nothing now
For the praise of the world cared he,
But only longed, as his sole reward,
The face of his Lord to see.
Sad was his heart and weary,
Yet onward his footsteps went,
Till the chimes rang out the even-song,
And his restless mood was spent.

He was in a part of the city
Where he never had been before,
And scenes of wretchedness met his eyes,
And misery sad and sore;
Forgot was his disappointment,
Outstretched was his helping hand,
And fuel and food and medicine
Were furnished at his command.

He uttered sweet words of comfort,
And prayed for a passing soul,
He fed the hungering children,
And promised a future dole.
"I will help the sick and the needy,
I will give of my meat and bread;
Forgive me, Lord, that I so long
Have neglected Thy poor!" he said.

And swift in his heart up-rushing
Came a flood of love divine.
"I will help you, O my brother,
Your sufferings shall be mine!"
And lo! at his words, the flashing
Of genius lit up his brain
And sent its fire to his finger-tips,
And urged them to paint again.

He sped to his lofty chamber,
And grasped his palette and brush,
Turned up the light to a fiercer flame,
And toiled till, in midnight's hush,
The luminous eyes looked at him
With love so tender and sweet
That the soul of the man was satisfied,
And he knelt at his Master's feet.

The artist has dropped his brushes,
And folded his skillful hands,
But his picture has proved immortal;
And pilgrims from many lands
Have stood before it in silence,
And noted with great surprise
The marvelous grace of the features,
The wonderful depth of the eyes.

They speak the name of the artist
With tenderness and with pride,
And over the charms of that pictured Face
In their inmost hearts abide;
But few know the tender story—
How the artist learned to trace
The lines of pity and love divine
In the Christ's benignant face.

Thoughts for the Thoughtful.

If two angels were sent from heaven to execute a divine command, one to conduct an empire and another to sweep a street in it, they would feel no inclination to change employments. — John Newton.

Out of sight and out of reach they go—
These close, familiar friends, who loved us so;
And, sitting in the shadow they have left,
Alone with loneliness, and sore bereft,
We think with vain regret of some fond word
That once we might have said and they have
heard.

— Nora Perry.

Each man has his own special form in which self-denial is needful for him. We require pure eyes, and hearts kept in very close communion with Jesus, to ascertain what our particular cross is. He has them of many patterns, shapes, sizes, and materials. We can always make sure of strength to carry the one which He means us to carry, but not of strength to bear what is not ours. — Rev. F. B. Meyer.

It may be that God used to give you plentiful chance to work for Him. Your days went singing by, each winged with some enthusiastic duty for the Master whom you loved. . . . You can be idle for Him, if so He wills, with the same joy with which you once labored for Him. The sick-bed or the prison is as welcome as the harvest-field or the battle-field, when once your soul has come to value as the end of life the privilege of seeking and of finding Him. — Phillips Brooks.

When Paul was working as a journeyman tent-maker — had a piece of leather across the palm of his hand with which to push his twine sewing needle — he was serving the Master as faithfully as when he was causing Felix to tremble. It is even probable that in some such retirement he thought out his epistle to the Romans, or some other of his works, and thus made a tent for an Arab and an immortal book for mankind at the same time. There is many a humble life, unknown much beyond the limits of a home, toiling amid domestic cares, which all unconsciously is writing a living epistle which will be read longer and with higher profit and pleasure than the finest production that came from the pen of Paul. Paul's own incomparably finest work, and under the same inspiration, was, and ever shall be, Paul himself. — Interior.

The longer on this earth we live
And weigh the various qualities of men,
Seeing how most are fugitive
Or fatal gifts at best, of now and then,
Wind-blown corpses—lights, daughters of the
sun.
The more we feel the high, stern-featured beauty
Of plain devotedness to duty,
Steadfast and still, nor paid with mortal praise,
But finding amplest recompense
For life's ungarlanded expense
In work done squarely and unwasted days.

— James Russell Lowell.

We need Christ just as much in our bright, prosperous, exalted hours as in the days of darkness, adversity, and depression. We are quite in danger of thinking that religion is only for sick-rooms and funerals, and for times of great sorrow and trial—a lamp to shine at night, a staff to help when the road is rough, a friendly hand to hold us up when we are stumbling. This is not true. Jesus went to the marriage feast as well as to the home of sorrow. His religion is just as much for our hours of joy as for our days of grief. There are just as many stars in the sky at noon as at midnight, although we cannot see them in the sun's glare. And there are just as many comforts, promises, divine encouragements, and blessings above us when we are in the noons of our human gladness and earthly success, as when we are in our nights of pain and shadow. We may not see them in the brightness about us, but they are there, and their benedictions fall upon us as perpetually, in a gentle rain of grace. — J. R. Miller, D. D.

A cold firebrand and a burning lamp started out one day to see what they could find. The firebrand came back and wrote in its journal that the whole world was dark. It did not find a place, wherever it went, in which there was light. Everywhere there was darkness. The lamp, when it came back, wrote in its journal, "Wherever I went it was light." What was the difference? The lamp carried light with it, and when it went abroad it illumined everything about it. The dead firebrand carried no light, and it found none where it went.

It is in the power of the soul to carry its light with it. Are you hedged in on every side? You have the power if you know how to use it of making your circumstances pleasant. Are those fountains from which you have been wont to derive comfort stopped up? You do not need them. You can develop fountains of comfort in yourselves. — Henry Ward Beecher.

Is not the root of an apple tree concealed from the eye, and does it not go away silently down into the soil, feeling its way after earth-food and water, and drawing up nourishment for every limb and leaf? So a truly converted soul learns to go down into Christ for his spiritual nourishment. As our bodies are kept strong by our daily bread, so his soul feeds on Jesus as the

"bread of life." He learns to find in Christ not only pardon and peace, but power to resist temptation. He learns the sweets of fellowship with his Master; and so close is his intimacy with Christ that in times of trouble or perplexity he has only to put the question, "Lord, what wilt Thou have me to do?" A brave, resolute Christian life is not always smooth sailing; but the inward power becomes an overmatch for headwinds. Sometimes the gales of adversity sweep away a Christian's possessions, but there is an undisturbed treasure down in the hold—a glorious consciousness that One is with him that the world can neither give nor take away. A genuine and joyous Christian life is such an inner partnership with Jesus that the believer can say, "I live—yet not I, but Christ liveth in me; and the life which I now live in the flesh I live by the faith of the Son of God, who loved me and gave Himself for me." This faith is not a mere opinion, nor is it a mere emotion. It is our grip on Christ, and His grip on us. Saving faith means the junction of our souls to Jesus Christ. The mightiest of all spiritual forces is the Christ-faith, because it puts the omnipotent Lord Jesus into our soul as an abiding presence and an almighty power. It was no idle boast, therefore, when Paul exclaimed, "I can do all things through Christ, which strengtheneth me." — Theodore L. Cuyler, D. D.

THE WIFE ELEMENT IN THE METHODIST MINISTRY.

V.

Mrs. H. W. Norton.

AMONG the soul-stirring deeds of the ancient Romans we often notice, with a glow of enthusiasm, how, very many times, the devotion of one man is the saving of an entire army. C. M. Yonge, in "A Book of Golden Deeds," says: "It is a wholesome contemplation to look on such actions, the very essence of which is such entire absorption in others that self is not so much renounced as forgotten; the object of which is not to win promotion, wealth, or success, but simple duty." Is not this spirit of heroism and self-devotion one of the peculiar demands upon the itinerant's wife? We believe it is; and, although many of the noble deeds and sacrifices made by these heroic women will never be known to the world, yet we think, if they were, they would be numbered as truly among the jewels of history as those of more daring splendor.

The minister's wife must also be in thorough sympathy with her husband's work, sharing alike with him the responsibility of his sacred calling, with a mind alert to see all that he, perchance, fails to see, with ability to lead, and with invincible energy, able also to plan work for others, willing to be as Rebecca was to Isaac. "The advisory branch of the government," not only at home, but in the parish, who shall say how many times her devotion and womanly tact save the day? The time has long since gone by when a minister can boast that he married his wife to be his wife, and not the assistant pastor. To such an one aspiring to broader fields and greener pastures, we would say that, in letters of recommendation of ministers, the excellent qualifications of the wife are seldom left out. We might infer from this that others feel that she should have the privilege of fulfilling her obligation as a Christian, and not evade responsibilities which her position in the church affords. Selfishness is the dross and alloy that must be worked out of her life ere she can hope for the best results.

I am unwilling to admit that we as a class meet more of difficulty and perplexity than those of the laity. Human nature will always be a study. We, as we lean on the Everlasting Arm, have abundant opportunity to attain proficiency. We shall always find plenty of sympathy for having to move "so often," and there may be some perplexity when the carpets won't fit and the family purse is too low to buy more; most of us know something of the trials of furnishing with but little to do with, sacrificing luxurious elegance, but not necessarily artistic coziness and comfort. Do we sometimes forget that our husband's certificate of membership in the Conference gives us a passport to the best society, and opens to us the homes and hearts of the people? Shall we esteem this lightly? No, our lives are so full of golden opportunities that they are replete with encouragements, especially if, with Miss Havergal, we have learned—

"Just to leave in His dear hand
Little things;
All we cannot understand,
All that stings.
Just to let Him take the care
Sorely pressing,
Finding all we let Him bear
Changed to blessing."

Buckport, Me.

Our League Scrap-Book.

Say It While They Live.

BISHOP POTTER recently told the following story:—

"Several years ago some of us were assembled in Calvary Church, New York, to bear our testimony to the life and influence of the late Dr. Edward Washburn. I may venture now to violate the confidence of a domestic incident which transpired then, and which I think you will own to have its significance and appropriateness here. One after another, Phillips Brooks, and others like him, rose in their places in that crowded study to tell what they owed to the genius, to the high spirit, to the unswerving loyalty to duty, to the splendid courage, to the rare scholarship, to the philosophic insight, to the prophetic utterance of Edward Washburn. The testimony was done. At the door, all the time, there stood a slender woman, who had stood, during his life, nearest to him of whom we spoke. I never shall forget her face—the passion of it and the pathos of it—nor the power, tender but reproachful, with which she spoke, when at length we were still: 'Oh, if you loved Edward so, why didn't you tell him of it while he lived?'"

What the Spider Told.

"I WAS spinning a web in the rose vine," said the spider, "and the little girl was sewing patchwork on the door-step. Her thread knotted and her needle broke, and her eyes were full of tears. 'I can't do it,' she cried. 'I can't. I can't.'"

"Then her mother came, and bade her look at me. Now every time I spun a nice, silky thread, and tried to fasten it from one branch to another, the wind blew and tore it away."

"This happened many times, but at last I made one that did not break, and fastened it close, and spun other threads to join it. Then the mother smiled."

"What a patient spider!" she said.

"The little girl smiled, too, and took up her work. And when the sun went down there was a beautiful web in the rose vine and a square of beautiful patchwork on the step." — Selected.

Three Gates.

If you are tempted to reveal
A tale some one to you has told
About another, make it pass,
Before you speak, three gates of gold:
These narrow gates: First, "Is it true?"
Then, "Is it needful?" In your mind
Give truthful answer. And the next
Is last and narrowest—"Is it kind?"

And if to reach your lips at last
It passes through these gateways three,
Then you may tell the tale, nor fear
What the result of speech may be.

— Selected.

Seizing Opportunities.

A LADY, once writing to a young man in the navy who was almost a stranger, thought: "Shall I close this as anybody would, or shall I say a word for my Master?" and, lifting up her heart for a moment, she wrote, telling him that his constant change of scene and place was an apt illustration of the word, "Here we have no continuing city," and asked if he could say: "I seek one to come." Tremblingly she folded it and sent it off.

Back came the answer, "Thank you so much for those kind words! I am an orphan, and no one has spoken to me like that since my mother died long years ago." The arrow shot at a venture hit home, and the young man shortly after rejoined in the fullness of the blessing of the Gospel of peace.

How often do we, as Christians, close a letter to those we know have no hope, "as anybody would," when we might say a word for Jesus! Shall we not embrace each opportunity in the future? — Southern Churchman.

The Reward of Perseverance.

AT one of the mills in the city of Boston, a boy was wanted; and a piece of paper was tacked to one of the posts, so that all the boys could see it as they passed by. The paper read:—

"Boy wanted. Call at the office tomorrow morning."

At the time named there were a host of boys at the gate. All were admitted; but the overseer was a little perplexed as to the best way of choosing one from so many, and said he:—

"Now, boys, when I only want one of you, how can I choose from so many?"

After thinking a moment, he invited them into the yard, and driving a nail into one of the large trees, and taking a short stick, told them that the boy who could hit the nail with the stick a little distance from the tree should have the place.

The boys all tried hard; and after three trials, each failed to hit the nail. The boys were told to come again next morning; and this time, when the gate was opened, there was but one boy, who, after being admitted, picked up the stick, and, throwing it at the nail, hit it every time.

"How is this?" said the overseer. "What have you been doing?"

And the boy, looking up with tears in his eyes, said:—

"You see, sir, I have a mother; and we are

very poor. I have no father, sir, and I thought I would like to get the place, and so help all I can; and, after going home yesterday, I drove a nail into the barn, and have been trying ever since, and have come down this morning to try again."

The boy was admitted to the place.

Many years have passed since then, and this boy is now a prosperous and wealthy man; and at the time of an accident at the mills he was the first to step forward with a gift of \$500 to relieve the sufferers. His success came by perseverance. — Exchange.

The Burden-Bearer.

DRIVING along a country road one day last summer, a minister noticed the men toiling in the fields in the broiling sun and pitied them from his heart. It was one of those days when the slightest exertion is distressing, and he was moved by the sight of these laborers working so hard. Presently he saw an elderly woman on the road before him, carrying a basket which appeared to contain something heavy. She walked as if she were tired, and well she might be, for even without a burden the walk along that hot, dusty road would be fatiguing. The clergyman pulled up his horse and asked her if she would ride. She promptly and thankfully accepted. Mounting to the seat behind him, she sat down with a sigh of relief. Turning around after a little time, the clergyman noticed that she was holding the basket on her knees. "Let me have the basket," he said. "I can make room beside me here." The good woman shook her head. "No, sir," she said, "I won't impose on you. It is very kind of you to give me a ride; I will not trouble you with the basket." Very foolish, we say, but how many people who have trusted the Lord with themselves, bear their own troubles instead of taking the Psalmist's advice, "Cast thy burden on the Lord and He shall sustain thee."

Art Notes.

Jeannette M. Dougherty.

THE Art Interchange (January) gives a pretty study for butterfly frieze. The background shades from a rich burnt sienna at the bottom to a light yellow at the top. An upright scroll design stands up from the lower edge; clinging to this or flying from it are half a dozen lifelike butterflies, looking as natural as if they alighted for a moment and would soar away even while you watched. One of the largest is black with large velvety wings; three rich brown with variously mottled wings, and two light yellow complete the group. The study is for water colors, but may be used effectively in oil. It is a beautiful study, and one that is full of suggestions for decorative work.

A novel design for nursery frieze is of quaint figures in simplest outline. These little folks seen in their different sports would be a source of delight to children. The description gives plain outline of black, or any color in harmony with the wall; another treatment is to cut the silhouettes from paper and paste them on the wall. Under the figures are rhymes; and names above the figures would add interest for the children.

The Art Amateur (December) shows a beautiful design of German meadow pinks for ice cream platter and dish; a dessert plate with a graceful bunch of strawberries (on the long stems) and leaves; a set of bread and butter plates — one with design of scarlet partridge berries and another with scarlet barberries. All these are especially pretty.

The Art Journal has an interesting article on William Hunt by James Orrock, with illustrations of a number of Hunt's paintings. The writer tells us that Hunt was scornfully called the painter of cowboys and birds' nests; but he was a greater master of his material than any other artist who has painted in water colors, and he thoroughly exhausted his subjects. Hunt's intense love for nature and his high interpretation took one into the garden and meadow among the flowers and grasses; his primroses and May sprays Orrock aptly calls "leaves from the book of nature." Of his rustic subjects Mr. Orrock (who knew the artist personally) says Hunt loved the peasants and people in humble life; he had great sympathy with them and thoroughly understood them, and painted what he saw and felt; and they in turn loved their painter and cheered him on in fulfilling his mission. One of the illustrations is Hunt's "Blessing" — "a smock-frocked countryman expressing his thankfulness for a frugal meal." Ruskin has said of this painting that it was more than a sermon; it was a poem.

Holland is to have an exhibit of Josef Israels' paintings in The Hague on Jan. 27, the artist's seventy-first birthday. The Hague has been the home of Josef Israels for many years; the art circles thus honor the greatest artist in Holland of our century. Many will remember Israels' paintings at the World's Fair — especially one called "Alone in the World," showing an old man with head bowed with grief, sitting at the death-bed of his wife. One could not look on the picture without feeling its deep sadness. The dark, sombre coloring was only brightened where the light of the dawn came through a small window at the head of the bed. Another canvas was the "Fisherwomen of Zandvoort." Israels does not always paint the sad; he is equally successful in showing the sunny, cheerful side of life. He gives us living pictures of

the lives and labors of the fisherfolks and peasant-folks of his native country. Some one has said the gentle melancholy of Israels' subjects will do no harm since it is not forced; it is nature to the artist and grows naturally from one side of the life he saw about him.

New York will have an exhibit in February of over three hundred paintings of the late George Inness. It is to be hoped that a part of this exhibit, at least, will find its way West, bringing to more of our people the privilege of becoming familiar with the work of our great landscape painter.

Chicago, Ill.

WRITING WITH THE DIAMOND.

IN how many a room of an old house, especially of a house where a family with any pretensions has lived, will you find an upper window-pane carrying still an inscription made by the owner of a diamond ring in some idle moment! The panes in the lower sashes may have been changed and replaced many times with more modern glass, but this less-observed and less-frequented room has chanced to hold its own, and there you have a name, a date, perhaps a word, sometimes "I love," scratched in angular lines, or "Alas!" or a "Good-by," two names together, or some simplest prayer, "God bless him!" or "Do not forget." There is a world of romance in it, a world of pathos, too. "Elizabeth — April," and a year in the early century, ran one we once read. Perhaps Elizabeth's grave-stone had long since leaned and sunk into the earth and been overgrown, but here was her inscription still.

What meaning had it? Was she glad or sorry when she stood there moving the face of her ring along the pane? Was it a rainy day, and she loitering there with nothing else to do, wishing the day away, listless with idleness?

Was she so happy in her new possession she must needs try its edge? Was it a lover's gift? What sort of a girl was Elizabeth? Tall, we thought, for the script was high upon the pane; a determined piece, for she had made her diamond curve the shapes of the letters instead of cutting them with sharp corners, as the stone always likes to do; strong-wristed, for the script was cut in deeply — musical, then, perhaps, with that strong hand and wrist on harp or spinet or organ.

Did she pause here, where there was a break in the letter, to put her dropping hair away from her eyes. What color were her eyes? The girl of April should have blue eyes, like April's glad and welcome skies. Or, stay! The letters were so bold and strong, perhaps it was Elizabeth's lover wrote them; perhaps he wrote, with the ring he had ready to put upon her finger, the name that was written on his heart, the month whose remembrance was more precious to him than the jewel, the year in which he had just begun to live. Perhaps, again, it was the bride and groom come home, and in her old room he wrote, holding her in his other arm the while.

Alas! there is no saying; yet that writing on the glass seemed like the plate upon the door of a life. It put us in mind of other writing that is even more ineffaceable, the writing that we all make upon each other's being; for houses fall and glass breaks, but the writing on the lives of human beings lives forever. And it is not a writing for which we take off our signet-ring, although we do it as idly and carelessly as Elizabeth may have scratched her pane.

The chance word does it for us, for good or for evil, for helping or hurting — the encouraging smile, the discouraging frown, the laugh where there should have been no laugh, the eager word for righteousness, the cowardly acquiescence in wrong-doing, the expression of affection, the angry reproach, the false assertion, the grateful acknowledgment, the declared purpose; in every way, by glance, by speech, by deed, we are constantly writing on the characters of others, impressing them with our individuality. And it befits us, then, to consider that there is an adamant more indestructible than the diamond's, and that we are using it every day in writing on the world the history of our own life, and moving others to their help or harm. — Harper's Bazar.

ANTI-TOXINE FOR DIPHTHERIA.

THE anti-toxine treatment for diphtheria has already been tested sufficiently to show that its efficacy as a remedy is wonderful. In Paris only sixty-five deaths from the disease were recorded for October and November, while in the smaller city of New York in the same period 374 persons died from diphtheria. This great difference in mortality is directly traceable to the use of anti-toxine in Paris. There, in Berlin, and elsewhere, the mortality from diphtheria has been reduced (roughly speaking) at least forty per cent. In this country, so far as the remedy has been tried, the results have been gratifying; but, owing to the scarcity of the prepared serum, nothing like a full trial has yet been made. Money has been appropriated by municipal authorities to procure the serum; incidentally we should mention with praise the Herald's fund to procure it for the use of the poor. In France the Chamber of Deputies has passed a grant of 200,000 francs to cover the expenses of the anti-toxine treatment. The honors of the discovery and of its practical application seem almost equally divided between Professor Behring, of Berlin, and Dr. Roux, of Paris. Briefly described, the theory and process are as follows: Toxine is the poison produced in the blood by the bacillus of diphtheria, the poison to which disease and death are due. If the bacilli are placed in broth under certain conditions, they multiply marvelously, and the broth is impregnated with this same toxin poison. Strain the broth and use the toxin to inoculate man or beast, and disease will follow. If the toxin is reduced in strength, the disease is mild. In practice, a horse is inoculated first with a small, weak quantity of toxin, then with a stronger dose, and so on. It is found

that the horse becomes less and less subject to the poison, and at last is totally unaffected by the strongest dose — is immune, as it is called. Now, if the horse in its immune state is bled, it is found that the serum (or clear liquid part) of the blood is a positive antidote to the poisonous toxin; in other words, an "anti-toxine." It is this that is used for the inoculation of the diphtheritic patient. It seems well established that, except in late stages of the disease, its progress is almost certainly arrested. What a scourge diphtheria is may be judged from the fact that there have been over one hundred thousand cases in New York city alone since 1871, of which over a third have proved fatal. — Outlook.

Little Folks.

CARROL'S BUSINESS.

Annie L. Hannah.

"DID any one ever see such ice?" exclaimed Bessie Gray, the minister's daughter, as she held out her foot that Carrol Ross might fasten on her skates.

"Never," promptly replied Harry Blake; "and just to think that we fellows are obliged to go off and leave it! Carrol, do you realize that our holidays are over — that Monday we will be back grinding away for dear life? We must make the most of this afternoon."

"That's good!" laughed Archie Willis, as he helped Harry's sister Molly to her feet, and then skated off a little way to try the ice. "Grinding away for dear life is not, methinks, your accustomed attitude from what I can gather, friend Hal. Carrol, does he often burn the midnight oil?"

Carrol's broad shoulders shook, as he replied: "I have known of his doing it, but it was not food for the brain that was being absorbed at such times; it has generally happened when a box from home had arrived. Come, Bessie, as Harry so justly remarked, we must make the most of the afternoon. That's the worst of the Christmas holidays, they're so soon over," he added, as they struck out together. "And when we come back at Easter the ice is always gone. Of course we have some skating at school, but then it's never like being at home. Bessie and I are going to the Point, and before we get back we shall expect the rest of you to have made a plan for 'making the most of the afternoon,'" he called back over his shoulder, as they glided away.

It was a pretty sight — the lake with its white banks, the background of dark fir, and the glassy surface dotted over with the score or more of girls and boys, the former in their many-colored dresses giving just the touch of brightness that the scene required. At least so thought the young doctor as he pulled up his horse and sat in his sleigh watching the bright, living picture.

"We've decided, Carrol," cried Tom Howe, as Bessie and Carrol came sweeping up again; "we're going to have a general race to begin with; so come and line up. Halloo! there's the doctor!" catching sight of the sleigh and its occupant at that moment. "That's fine; he'll be umpire. Do you girls want a head start?" looking down the line.

"No, thanks; we prefer to win fair," laughed Alice Clapp.

"Very well, then, take the consequences. Doctor," raising his voice, "will you give the word? The course lies to the island," pointing to where it lay in that portion of the lake called the Narrows, half a mile away.

The doctor nodded, raised his hand, and, as he let it fall cried, "Ready? Go!" and as the line broke, started his horse, keeping up with the headmost skater, which was possible, as the road lay close to the shore of the lake.

It did not long remain a matter of doubt — in fact, it had been a foregone conclusion — who would first reach the goal, so no one was surprised to see Carrol glide by the island some hundred feet ahead of the leader of the rest of the party. He had climbed up the bank, and stood talking to the doctor when, one by one, the laughing contestants arrived, the girls with cheeks glowing with excitement and triumph, for Molly Blake had come in second, to their unbounded delight.

"Of course Carrol had to win," said Bessie, cutting a graceful little figure on the ice; "but our precious Molly has won glory for her sex — without a head start," with a mock-courtesy to the crest-fallen Tom.

"Three cheers for the champion!" cried Joe Trent, swinging his hat about his head; and as Carrol made his best bow in acknowledgment, some one called out, —

"Remember, not a moment is to be wasted! Back, now, to the start, and we'll make a fire and put some chestnuts to

roast;" and the next moment the whole laughing, merry party had swept away again, with the exception of Carrol, who still stood beside the sleigh.

"Yes, he is very much better," the doctor was saying, in reply to some question which the boy had put; "that is, physically. Mentally he is in what you fellows would call 'the dumps'; for he is just beginning to realize all that he has lost by this long illness, and because he is so weak and unlike himself, he is correspondingly down-hearted and miserable. I don't know what he wouldn't give to be with you today. Poor fellow! I hated to leave him; and if I had not had two or three calls that I am obliged to make this afternoon, I should have stayed for an hour or so and tried to do what I could toward cheering him up, and at the same time sent his mother out for a bit of this glorious air. Well, I must be off. I envy you your afternoon on the ice. You'll come in and see me tomorrow or Monday before you go? All right. Good-bye."

As he drove off, Carrol turned again to the lake and made his way carefully down the slippery bank to the ice. But he did not follow the vanished party whose merry, laughing voices came to him, though they themselves were hidden by a bend from his sight. For a moment he stood looking toward the quarter whence the voices came, with an expression of longing in his brown eyes; then, with something very like a stifled sigh, he took a pencil from his pocket, wrote a few words on a bit of paper, inserted it in the end of a tall twig which he had prepared for the purpose, placed it in a conspicuous position on the bank of the island, took off his skates, and, bounding up the bank, walked quickly away from the lake with not a glance behind.

"I do wonder what got into Carrol this afternoon," said Bessie, as she sat with her father and mother at supper that evening. "We had all been having a race — in which, of course, he won — and were planning to make the most of the rest of the afternoon, as the boys go back to school on Monday. We left him at the island talking to the doctor, who had been umpire for the race, thinking that of course he would follow us back to the shore house where the boys were going to build a fire on the bank to roast chestnuts. But he did not come, and after a while some of us went back to where we had left him to hunt him up, but all that we found was a bit of paper fluttering in the breeze, on which he had written: 'You need not dredge the lake for my body, I have gone to attend to some business. If I get through in time, I'll come back and walk home with you.' But he didn't come back, though we waited half an hour for him; and I should just like to know what 'business' he could have found urgent enough to take him away from the lake on his last afternoon at home, for there isn't one of us that loves skating as he does. And why need he have been so mysterious about it? Why couldn't he have told us what it was?"

"I can explain it to you, Bessie," said her father, with that look in his face which Bessie said always came "when somebody had been doing something awfully good." "It was his Master's business that Carrol was upon, and he did not tell you because it is his way not to let even his left hand know what his right hand doeth. I had called in to see Jack Race this afternoon, and found the poor fellow looking very blue and discouraged; and though he tried to exert himself and be his own polite self, I could see that he was down-hearted and miserable, and as soon as I turned from him to his mother, and the necessity for attempting to look cheerful was removed, his face became absolutely melancholy. I was just thinking that he needed some bright young companion to cheer him up, when, to my joy, in came Carrol, the picture of health and good spirits, and Jack grasped his hand with a new light in his eyes. Carrol asked Mrs. Race if he might stay for an hour or so — there was such a quantity of things, he said, that he wanted to talk about to Jack, and he was going back to school on Monday. And then he suggested that perhaps while he was there she might like to go out, promising that Jack should do nothing rash while she was away. Jack was delighted with the idea. 'Just see how pale she is from being shut up so long with me,' he said; and at last, when she found that he really wished it, she consented to go, and said that she would walk part of the way back with me when I went. In the fifteen minutes that I remained in the house Jack had become another boy. Carrol began by telling him some school story that made him laugh heartily, and presently he was chatting away like a young magpie. And I said to myself, as I looked from Carrol's bright, manly face to Jack's pale one already so changed and animated, 'Truly a merry heart doeth good like a medicine.' But I never guessed, so brightly, so cheerfully, so ungrudgingly was the service rendered, that it was through self-denial made more beautiful, more acceptable, in the sight of Him whom Carrol is striving to serve."

Editorial.

THE OPTIMISM OF CHRISTIANITY.

CHRISTIANITY is a Gospel of light and hope as well as love. Its teachings clear the prospect and make very tolerable our residence in a world which has been cursed by sin and brought under control of the prince of darkness. The lands touched by the Gospel make the illuminated side of our world. Heathenism means despair and defeat. The Gospel is destined to move on, "scattering seeds of sunlight" and affording help to humanity until the reverse side of the globe shall be flooded with the light of divine truth. The herald of the glad tidings, though he "go forth with tears bearing precious seed," is destined to return with rejoicing, bringing his sheaves with him. The assurance of victory sustains us in the hardest fight. The enemies of God may be numerous and powerful; they are doomed to go down before our all-conquering Lord.

In the midst of the severest struggles the disciple of Jesus Christ has every reason to remain an optimist. His light afflictions endure but for a moment; the shadows soon flee before the ascending Sun of Righteousness. He has a religion which lights his countenance and his life.

CONSTANCY.

NO great work is accomplished in a moment; the first attempts must be repeated again and again. The iron cannot be fashioned at a stroke, however heavy; but what the smith was not able to do with one blow he does with a hundred. In the work of God the order is for line upon line, and precept upon precept. The little are influential in securing the much. The advantages of the good beginning are lost without perseverance to the end. In the race the test is on the last mile which requires "mettle and bottom." The final prize is to him who perseveres to the end. A spurt never wins; Holdfast must come in to gain the prize.

Many believers have begun well; they have had a spurt of goodness, or it may be they have continued well on toward the goal and then have slackened their pace and lost the prize. Many a person has given up when within reach of the blessing. The preacher sometimes does. Elias would have lost all if he had prayed only three times; the seventh time crowned and secured all that had gone before. Constancy is a most important feature in the Christian life. Much else may be desirable, but be sure not to fall in constancy.

A NEW EPOCH.

GERMAN pastor has recently published a remarkable book, entitled "What is the Meaning of Christian Socialism?" It is a thorough study of Socialism and of the working-class problem in all its phases. The conclusion reached is that the churches should enter upon a new epoch of social service. Welcome signs are indicated of the dawning of the new era. With passionate earnestness and rare persuasive power the author appeals to the young men of Germany to put themselves frankly on the side of the people, because "Jesus Christ placed Himself side by side with the humblest of His brethren." It is said the book is meeting with a wonderful response. Everybody is reading it, and few who read it can escape the grip of the truth it presents so clearly and convincingly.

What is true of Germany is equally true of America. The churches on this continent should enter upon a new epoch of social service, and that without the delay of one more year. Some churches have already inaugurated the new departure with most satisfactory results. Others are thinking over the matter, but hang back in fear that activity along that line would lead to secularization of their energies. The fear comes from listening to the blatant assertions of a one-sided Socialism which is Christian neither in spirit nor in endeavor. The religion that looks entirely manward is not the religion of Jesus Christ, nor can its reforms be a blessing to humanity. Its care for man is mainly a care for his back and stomach. It neglects the truth that he has a soul as well as a body, and that he has a life to live hereafter as well as here. The Christianity of Jesus Christ is complete in its range; it makes provision for both soul and body. "Jesus Christ is the first and model philanthropist," says a living preacher. "He ministers to man's spiritual and physical needs alike." An evenly-balanced religion lays adequate

emphasis on love to God and love to man. Enthroning it as an operative force in life would urge all the churches to enter without one moment's delay on that epoch of social service for which helpless humanity cries with the wistful pathos of children groping in the dark for a light they cannot find.

The first step towards the new epoch is fuller knowledge of the need for it. Followers of the Lord Jesus Christ do not realize as they ought the misery, suffering, and injustice of the world in which they live. It is the duty of every Buddhist priest in Asia to spend some time each day in meditating over the misery of mankind in order that his sympathy may be aroused. His example is worthy of the imitation of every Christian minister. Such contemplation would sting every man with a brain to think and a heart to feel out of his apathy into whole-souled activity. Something must be wrong in an industrial system which enriches the few and leaves the many poor. Something must be wrong in a civilization which allows multitudes to sink into depths of barbarism under the very shadow of temples dedicated to the worship of God. Something must be wrong in Christian churches when their members can sit in cushioned seats with folded arms, listening to sermons that are intellectual treats, and complacently closing their eyes to the fact that thousands of their brothers and sisters are huddled in haunts of misery and shame, where Christ's name is only mentioned in blasphemy, and where the Gospel of His grace is looked upon as a dream. Something must be sadly wrong in God's world when children are starving for bread, mothers are crushed into hopeless despair, and fathers are driven to the devil by the merciless Moloch of poverty. It is the business of the church to find out what is wrong, and to remedy it in the name and by the power of Jesus Christ.

One thing is certain: The Christianity that can calmly stand aloof from the great social problems that touch the life and happiness of the masses is not the Christianity of Jesus Christ. The Saviour never saw a multitude of people without being moved to compassion. What was true of the Master ought to be true of the disciples also. When the churches look at the suffering and want of the world through the compassionate eyes of Christ, their hearts will be moved to the discovery of some method of relieving that suffering and want. The dawning of the new epoch of social service in the spirit of Jesus Christ means the dawning of the new epoch of social redemption for millions of downcast and downtrodden men and women.

CURRENT THOUGHT FOR JANUARY.

THE first month of the new year marks the advent of an unusual number of books of solid and instructive character. That there is, amongst our reading public, so large and continuous a demand for works of this class, is a hopeful sign for the future of American literature, and a gratifying comment upon the intelligence of the American public. That we are living in an age of growing thoughtfulness and seriousness, is clearly evidenced by the character of the books which are being constantly issued by our leading publishers. During the present month nearly every publisher of note has issued at least three "solid" books—which means a good deal, when we consider that, ten or fifteen years ago, it was considered a risky thing to venture a volume of essays, or sermons, or philosophic or scientific discussion.

The record of the present month, however, shows a very different state of affairs. Take, for example, what might seem the least popular department of literature,

Ethics and Philosophy,

and note a few of the issues in this class for the present month. Clear in style, philosophical in treatment and advanced in thought, is Prof. James Seth's "A Study of Ethical Principles." (Charles Scribner's Sons.) We would especially recommend this book to young men, whether students of ethics or not. It is peculiarly well adapted to meet their needs and their questions.

Another book of similar character, issued by the same publishers, is J. H. Hyslop's "Elements of Ethics"—more elementary in character, but of the same clear and scholarly stamp.

A profounder volume than either of the foregoing, and better adapted to mature and scholarly readers, is Prof. George T. Ladd's "Philosophy of Mind." (Scribners.)

Sermons and Religious Discussion.

Several important books in this class are among the publications of the month. Three come to us from the well-known house of Longmans, Green & Co.: "The Repose of Faith," by Rev. Alexander J. Harrison, B. D., a discussion of the attitude of the church and the individual Christian toward the difficulties and problems of the present day; "Waymarks in Church History," by Canon William Bright, of Christ Church, Oxford—a book rich in substance and

scholarly in style; and "The Permanent Value of the Book of Genesis as an Integral Part of Christian Revelation," the Paddock Lectures for 1894, by Rev. C. W. E. Body, D. D.

A volume of sermons which will be eagerly sought by multitudes is entitled, "God's World, and Other Sermons," by the well-known evangelist, B. Fay Mills. (Fleming H. Revell & Co.)

A book compiled from the writings of that noble missionary, M. W. Paton, entitled, "Letters and Sketches from the New Hebrides," will open the minds and touch the hearts of thousands. (A. C. Armstrong & Son.)

Eloquent and spiritual discourses are those entitled, "Personality, Human and Divine," by J. E. Illingworth, M. A. This book contains the Bampton Lectures for 1894, and is published by Macmillan & Co.

The list of books in

Popular Science

for the month is a long one, of which only a few characteristic examples can be mentioned. Nearly every one has read in the magazines one or more of the articles or stories of that brilliant and popular astronomer, Camille Flammarion, and will anticipate with pleasure his vivid and pictorial volume, "Popular Astronomy; A General Description of the Heavens." The book has nearly 300 illustrations, and is thoroughly scientific and up to date. (Appletons.)

Mr. S. P. Thompson's "Elementary Lessons in Electricity and Magnetism" are valuable as a clear and simple discussion of the greatest forces in the world; while the greatest principle in the world finds equally admirable treatment in Mr. D. S. Jordan's "Organic Evolution." (Ginn & Co.)

How the number of books devoted to

Sociology and Economics

increases with the increasing importance of the great problems of modern social and industrial life! The present month maintains well the average monthly output for the past year, in this class. A "far cry," but a plaintive and clear one, is "Free Lance's" speculative study entitled, "Towards Utopia." (Appletons.)

Three monographs of special interest and value are issued by the American Academy of Political and Social Science: "The Economic Function of Woman;" "Relation of Labor Organizations to the American Boy;" and "Relief Work Carried on in the Wells Memorial Institute." Such studies as these are always of practical and scientific value, as their data can be depended upon. "Social Growth and Stability" is a thoughtful and earnest book by D. Ostrander, published by S. C. Griggs & Co.

No writer, we believe, has made a more thorough and impartial study of "American Charities" than Mr. A. G. Warner, whose judicious book on this subject is published by T. Y. Crowell & Co. There are more perplexing problems in the science of charities than most people suppose; and the facts which are given in this study will greatly help in the solution of these problems.

Somewhat sensational in character, yet strong in its array of evidence, is Mr. F. S. Billings' "How Shall the Rich Escape?" (Arena Publishing Co.) It is a powerful arraignment.

History and Biography.

A "History of the United States," by President Andrews, of Brown University, has just been published by the Scribners. It is a scholarly, exact and dignified work, yet popular in style and treatment, and concise and condensed in substance.

A biography—which is in character a philosophical study—of Catherine de Medici, has been translated from the French of Baisac, by Katharine P. Wormley, and published by Roberts Bros. While not a popular book, it will be eagerly read by students of French history.

Charming and instructive "Essays in American History" are those written by Mr. Ferguson and published by James Pott & Co.—one of the most readable books of the month.

Another fascinating volume in the Putnam's "Heroes of the Nations" series is "Prince Henry, the Navigator, and the Age of Discovery in Europe," by C. R. Beasley, M. A. The charm of the book is enhanced by quaint illustrations.

The same publishers issue a study of "Social Life in England," comprising essays by various writers on the progress of the English people in religion, learning, commerce, etc., from the earliest times.

A little cluster of pleasing

Essays and Sketches

may be gathered from the books of the month. "A Trip Awheel" is the record of a journey across Asia on bicycles, by two American students—very pleasing sketches. (Century Co.)

"Rhythm and Harmony in Poetry and Music," and "Music as a Representative Art," are essays in "comparative aesthetics," by Prof. George L. Raymond. (Putnam's.)

A thoughtful and scholarly essay, by Thomas Davidson, is "The Education of the Greek People," published by Appleton & Co. Bright, characteristic sketches of travel are those of Max O'Reil, entitled, "John Bull & Co."—the "colonial branches of the firm" being Canada, Australia, New Zealand and South Africa. Mr. William Potts has written a pleasing volume of nature-essays, entitled, "From a New England Hillside"—published by Macmillan & Co. Prof. Hiram Corson's charming lecture on "The Aims of Literary Study" has been issued in book form by the same publishers. A delightful sketch of the history of "My English Novel" comes from the Scribners with the name of Walter Raleigh as

author. Whether the writer is a descendant of the great cavalier and colonizer or no, he certainly understands the historical method better. Mr. J. K. Fowler's "Recollections of Old Country Life" is a collection of sketches on English social, political, sporting and agricultural life. The book is both entertaining and instructive.

Art and Education

are not omitted from the list of good things which the publishers have provided for January book-buyers. Of special interest to New England readers is the volume entitled, "The Evolution of the Massachusetts Public School System," by George H. Martin, supervisor of Boston public schools. (Appletons.) Issued by the same publishers is A. G. Radcliffe's "Schools and Masters of Sculpture," a volume which will be welcomed by all art lovers. Macmillan & Co. are the publishers of Mr. W. Pater's scholarly volume entitled "Greek Studies." A new and valuable treatise on "Rhetoric, Its Theory and Practice," has been prepared by Messrs. A. Phelps and H. A. Frink, and published by the Scribners. From the Government Printing office comes a valuable monograph, by W. H. Tolman, "History of Higher Education in Rhode Island;" while Mr. W. S. Tyler's "History of Amherst College," published by F. H. Hitchcock, New York, will interest thousands outside the alumni of that honored and progressive institution.

A Federation for Moving Forward.

At a meeting of the Board of Managers of the Boston Missionary and Church Extension Society an arrangement was consummated with the New England Deaconess Home and Training School whereby next Conference year both causes will be presented together to the churches of Boston and vicinity and but one collection taken. It is further provided that the boards of each society shall meet together at least twice a year to map out the missionary enterprises of our church. This movement is in the right direction. The tendency of the times is toward consolidation and combination. The church is unwise that does not read the signs of the times. Only by combining kindred interests will the supreme importance of our city missionary and church extension enterprises be brought adequately to the attention of our denomination.

The attention of our people has been so attracted to the work beyond the seas and in other cities in our land that they have not realized that we have a genuine "forward movement" going on at our doors. The task undertaken by our own Epworth League House and University Settlement to understand and evangelize the large foreign populations of Boston, has not been fully appreciated. The task is a more difficult one than that which confronted Jesse Lee a hundred years ago. When he organized the First M. E. Church in Boston at the North End, all the people understood his language, and besides there was a revolt against the stringent theology preached by the other denominations. Today our workers are only understood as they speak a foreign tongue, and they must overcome the long-inherited prejudices of an alien faith. The success that is attending the labors of these workers is the best commendation of their consecration and ability.

But the effect that the work is having upon the people is not the only hopeful feature. The young people of our schools and Epworth Leagues are giving the work much help every way. The tide of enthusiasm is constantly rising. This augurs that our church will have no inconsiderable part in solving the immense problems upon us. We are informed that a large number of young people have offered themselves to the Deaconess Home and the Settlement to engage in this pioneer work. The coming year no less than six new Methodist societies should be formed in the growing suburbs. This is an inviting field for neighboring Leagues, while the multiplied forms of work being done in the slums will call for a wide range of talent and necessitate trained workers to take charge. We must train these workers.

If Methodism is to be true to herself and to God, she must no longer consider this work of city evangelization as an object for one of her minor collections, but place it in the very first rank of her obligations.

The Liverpool System of Charitable Collection.

IN 1873 the Liverpool Advisors of the Poor estimated that there were in that city 30,000 persons capable of giving to charities. They looked over the list of subscribers to the thirty-eight charities of the city and found only 6,000 names. The total gifts that year amounted to £19,000 and the greater part was contributed by 1,000 persons. The problem was, "How were these 14,000 people to be reached who were able to contribute and who did not?" A central committee was formed of the most reliable and trusted persons of the city, who published an endorsed list of charities, with a description of their purposes. This was sent to all parties capable of giving, with a request that they mark thereon the amount they desired to give to the charities they might select. When these pledges were collected they were given to the respective charities designated. What has been the result? The list of worthy charities has increased from 38 to 96, and there are now 15,000 contributors instead of 6,000, while the amount contributed has increased from £19,000 to £150,000 yearly.

The advantages of this method are patent: 1. It secures the giver from being imposed upon

by unworthy and fraudulent "charitable" enterprises. 2. There is great economy in collections, since it is all done through a single office and each organization does not need a paid agent in the field. 3. The contributors are delivered from a large army of intruders upon their time. 4. More people contribute and more money is raised. People are found to do more under a well-devised system than when left to contribute when their emotions are stirred. The Liverpool system of collection is full of suggestion for our own cities, and can wisely be used in a modified form in the benevolent collections of the churches.

Rev. Dr. Henry S. Lunn.

Editor of the Review of the Churches.

DR. LUNN, who is now visiting this country, is well-known in England as an active colleague of Rev. Hugh Price Hughes, of the West London Mission, and the literary collaborator and friend of Mr. W. T. Stead. Born in 1856, in a quiet country town, Dr. Lunn is still a very young man, and the variety of his experiences and the magnitude of some of his undertakings might be supposed to be more charac-



teristic of one of our own countrymen than of one of the ordinarily sober and staid Englishmen. At twenty years of age he was accepted as a candidate for the Wesleyan ministry, and, after taking the theological course at one of the Wesleyan colleges, decided to go to India as a missionary of that denomination. With this object in view, he entered the Medical School of Dublin University and was present in Dublin during the height of the Home Rule agitation. Dr. Lunn's university course was marked by several distinctions of a most gratifying character. He was awarded the Oratory medal of the University Theological Society—an honor never previously gained by a Nonconformist student. He was also awarded the President's prize for an essay on John Wesley; and when the time came for him to leave for India, in spite of political differences with a large number of his fellow-students, Dr. Lunn closed a university career which had been at once interesting, varied and honorable. In addition to the distinctions gained in the Divinity School, he graduated in arts, medicine and surgery, and left for India in the summer of 1887.

His career as an Indian missionary was cut short by repeated attacks of fever, and after twelve months' residence in the Madras presidency, he was compelled by medical orders to return to England. During that brief stay he had, however, made many friends among the natives of India and had gained the acquaintance of several leaders of the Indian National Congress and other prominent men.

On his arrival in London he was at once appointed colleague to Rev. Hugh Price Hughes on the West London Mission, and a few months after his return wrote a series of articles on Indian missions in general and the Wesleyan missions in particular. These articles roused an amount of bitterness on the part of official Methodism in England which Dr. Lunn had never anticipated, and after a long struggle, into which it is not possible to enter here, Dr. Lunn severed his connection with English Methodism and became a minister of the Methodist Episcopal Church of America. He became acquainted with Bishop Vincent at the second Grindelwald Conference, and was received by him into the Methodist Episcopal Church at the Italian Conference. Dr. Lunn's position in England is best indicated by the fact that when he accepted Bishop Vincent's invitation to join the Methodist Episcopal Church, he was invited by Archbishop Farrar to go to Westminster as his assistant, and was offered ordination by two English Bishops. It was no doubt a very important factor in the development which events took at this point in his career, that Bishop Vincent was the originator of work on this side of the Atlantic similar in character to that of which we will now speak, by which the name of Dr. Lunn has become known all over the world.

In 1892 Dr. Lunn projected the first Reunion Conference, which was held at Grindelwald—a lovely valley situated in the heart of the Bernese Alps. To this beautiful resort Dr. Lunn invited religious leaders of the most diverse schools of thought. The Bishop of Worcester, Pere Hyacinthe, Rev. Charles Berry (who was invited to succeed Dr. Henry Ward Beecher), Mr. Hugh Price Hughes, Mr. W. T. Stead, Mr. Percy Bunting, and other eminent men gathered together under the shadow of the Alps to discuss the question of the differences which at present di-

vide Christendom, and the possibility of healing some of these divisions. These gatherings proved remarkably successful. Over 1,000 persons attended the Grindelwald Conference of 1892. In 1893 Dr. Lunn developed a literary and scientific section, somewhat on the lines of our American Chautauqua, while considerable attention was again given to the question of Christian reunion, and the numbers rose to 1,650. During last summer the Conference again showed a tendency to large development, over 2,500 persons being present, and the discussions were attended by some of the most eminent dignitaries of the Established Church and the foremost men of English Nonconformity. So striking have been these discussions that at the instance of Dr. Lunn, who occupies the presidency of the Grindelwald Conference, the different religious denominations in England have set apart Whitsunday as a day of special prayer for the reunion of Christendom.

During 1890 and 1891 Dr. Lunn collaborated with Mr. Stead in writing a weekly letter for a syndicate of papers on the "Churches of the World," and when Mr. Stead's *Review of Reviews* was started, he decided to publish a similar *Review of the religious work of the world*, and secured as his co-editors in this task Archdeacon Farrar, representing the Anglican Church; Mr. Percy Bunting (editor of the *Contemporary Review*) as Methodist editor; Dr. Clifford as Baptist editor; Dr. Donald Fraser as Presbyterian editor; and Dr. Alexander Mackennal as Congregationalist editor.

Dr. Lunn has also held another interdenominational position which has given him a valuable platform for work of the character indicated. He is chaplain to the Polytechnic Young Men's Christian Institute, which has over 10,000 men students and over 3,000 women students on its roll.

We have said enough to indicate briefly the importance of the work which Dr. Lunn has in hand, but he feels that it is so vital to secure America's co-operation in the Grindelwald Conference that he has arranged to spend some six weeks during January and February in visiting this country, with the object of describing at meetings of ministers and others the nature of these Swiss gatherings. At the same time he hopes to make special arrangements for a large party of the World's Woman's Christian Temperance Union to travel from America to England for their annual convention, in London, and then to proceed to Grindelwald. Dr. Lunn's program in America is as follows: Sunday, Jan. 27, morning, Calvary Church, New York city; evening, Plymouth Church, Brooklyn. Monday, Jan. 28, New York Preachers' Meeting. Sunday, Feb. 3, Boston, Park St. Church, morning; Tremont St., evening. Feb. 4, Boston Methodist Preachers' Meeting. Feb. 6, Buffalo, lecture. Feb. 8, Toronto, public meeting. Feb. 10, Chicago. Feb. 17, Metropolitan Church, Washington.

Personals.

—Bishop Nindé hopes to reach his home in Detroit some time during February.

—The late Prof. W. G. T. Shedd, D. D., of Union Theological Seminary, New York, gave his library to the University of Vermont.

—Hon. James F. Almy, of Salem, is writing a very interesting series of "Letters to the Young People" upon "Folk Lore" for the Adams Freeman.

—Rev. P. T. Wilson, M. D., his wife and party, Miss Christiansen, Dr. Martha Sheldon, and Rev. D. H. Lee and family, arrived at Calcutta, Dec. 6.

—Mrs. Rebecca Gatch Combs, mother of the wife of Dr. C. W. Drown, superintendent of our missions in South America, died at Owensville, Ohio, Jan. 7.

—Hon. S. L. Shannon, judge of probate for the County of Halifax, N. S., died Jan. 7. He was a prominent Methodist, and long held a conspicuous place among the foremost public men of his country.

—Dr. C. Edwin Miles, of Winthrop St. Church, this city, receives a fitting compliment in his appointment by Governor Greenhalge as member of the Massachusetts Board of Registration in Medicine.

—Rev. P. T. Rhodes, of North Topeka, has been honored with the chaplaincy of the Kansas House, and Rev. Dr. Robert Forbes, pastor of Asbury Church, Duluth, with the chaplaincy of the Minnesota Senate.

—Rev. E. C. Charlton, of Gloucester, who is doing such excellent service for the fishermen through the "Institute" which he has established, issues a monthly entitled *The Fishermen*, which is especially interesting to those who have at heart this good work.

—Prof. Wm. H. Croghan, of Clark University, is one of the ablest and most thoroughly representative men of his race. He delivered the address at the celebration of Emancipation Day at Claflin University. The press speaks of his effort in the highest terms of praise.

—Rev. Dr. Potts, editor of the *Michigan Christian Advocate*, his wife and several Methodist friends, are to visit the Southland. We shall gladly peruse his impressions of the land and its people as he "writes them up" for his paper. There are two Southlands, however—one that the visitor will see through the eyes of friends who take him in hand, and the other that may be seen when one travels incognito, with open eyes and ears for the truth only.

—We learn directly from his home, as we go to press, that Chancellor J. R. Day, of Syracuse

University, is convalescing, having passed the crisis of the very severe attack of erysipelas.

—Rev. Wm. McDonald's birthday—the 75th—falls on the first day of March instead of the first day of February, as announced last week.

—Prof. Wm. North Rice will give the address on the Day of Prayer at Wilbraham. No college officer in our church is more interested in the religious welfare of students than this devout scientist.

—The *Christian Advocate* announces that Rev. V. C. Randolph, A. M., professor of Latin and Greek in Hedding College, died at Abingdon, Ill., Jan. 1. His death is a great shock to the institution, in which he has ably filled the chair of ancient languages.

—Miss Clara Cushman has engagements as follows: Jan. 30, Cambridge; Feb. 1 to 5, Maine; 9, Parkman St., Dorchester; 10, Washington Village, South Boston; 11, Cambridge; 13, West Somerville; 15 to 26, Vermont; Feb. 27 to March 5, New Hampshire; 10, 11, Ware, Mass.

—Dr. S. L. Baldwin, of our Mission Rooms, addressed the Wilbraham students on Thursday last. His talk was unusually full of spiritual power, and awoke the enthusiasm of his youthful hearers.

—A cablegram recently received at Girard, Ohio, states that the wife of Dr. J. H. McCartney, of our West China Mission Hospital, is dead. The parents of Mrs. McCartney were daily expecting her home, as they had been informed that she was to start in November. She left two small children.

—The *Baptist* (London) of Jan. 11 says: "Mr. Gladstone, a correspondent says, on Monday looked ten years younger than he did when he left office, and when he alighted at Euston he skipped as lightly as a man a quarter of a century younger might out of the train, and, bareheaded, followed Mrs. Gladstone to their brougham. His eyes were brighter and his step more elastic than for years back."

—Rev. G. N. Durr, of Plymouth, N. H., writes under date of Jan. 23: "Mr. Barker L. Hill, of Campton, N. H., who died at an early hour Sunday morning, Jan. 20, united with the Methodist Episcopal Church in Plymouth in 1836, and was supposed to be its oldest member. Mr. Hill had been a constant reader of *ZION'S HERALD* for more than fifty-six years. Such reading always makes intelligent Methodists and good Christians."

—Prof. A. C. Merriam, of Columbus College, formerly president of the American Philological Association, a director of the American School of Classical Studies in Athens, and professor of Greek archaeology and epigraphy, died of pneumonia in Athens, Greece, Jan. 19. Professor Merriam superintended important excavations at Sicyon and Icaria, in Athens. His investigations in 1888 determined the birthplace of Theopis.

—Prof. Briggs, of Union Theological Seminary, New York, recently lectured in St. Paul's Methodist Episcopal Church at Newark, N. J. Dr. Briggs received a warm welcome, and the Newark *Advertiser* says: "The large audience which gathered in that church to hear Dr. Briggs last night is a demonstration of a spirit of liberality and tolerance that should prove instructive to the denomination which has practically rejected the foremost scholar in the Presbyterian Church in the United States."

—The *Pittsburgh Christian Advocate* of last week thus announces a peculiar bereavement: "A note from Dr. R. M. Freshwater, of East Ohio Conference, dated the 15th inst., conveys the shocking intelligence that his wife was instantly killed that day in an elevator accident in the hospital where she was being treated. This will be sad news to the many friends of our stricken brother and his family. It is less than two months since his eldest daughter, a lovely girl, the stay of the household during the affliction of the mother, was taken away, and now the wife and mother has gone suddenly by accident. She had been in poor health for some time. Profound sympathy will be extended to the Doctor and the remaining members of the family in their sorrow."

—Rev. Nathaniel Bemis, a superannuate member of the New England Conference, died at his home in East Weymouth, on the morning of Jan. 24, after a lingering illness. He was well past the allotted threescore and ten, and had lived in retirement from active work for the past twelve years. For seven of these he had been in failing health. Mr. Bemis was a native of Union, Me., although a member of the Watertown family, his father being Elisha Bemis. He attended school at Kent's Hill, Haverhill Academy, Newbury, Vt., and Andover, Mass. At an early age he was thrown upon his own resources and removed to Haverhill, Mass., where he learned the cabinet-maker's trade. Here with five others he founded the First M. E. Church, where his talents as an exhorter were early recognized. At the age of sixteen he was appointed a class-leader and two years later received an unsought license to preach. In the spring of 1843 he was admitted to the Providence (now New England Southern) Conference, and was transferred to the New England body in 1866. Although he was equipped with a frail constitution, in his prime he was an indefatigable worker, and a number of churches outside his appointments owe their formation to his efforts, among them the flourishing organization at Upton, Mass. Among the stations held by him were Dighton, Mass., East Greenwich, R. I., East Weymouth, Brockton, Sandwich, New Bedford (Fourth Street), Dorchester

and Hopkinton. Mr. Bemis assumed the superannuate relation in 1879 and the superannuate a few years later. He has lived quietly at East Weymouth since 1884. He has left a widow and one son. In accordance with Mr. Bemis' wishes, a private funeral of the simplest form was held from his late residence, Monday afternoon, Dr. L. B. Bates, Dr. V. A. Cooper, Chaplain J. W. F. Barnes and Rev. Wm. J. Hambleton officiating at his request. The interment will be made at Union, Me.

Brieflets.

A stenographic report of the addresses delivered by Miss Willard and Lady Somerset upon Monday evening last before the Boston Methodist Social Union, with excellent portraits of these distinguished women, will appear in our next issue.

President Warren writes: "I have just read in your last issue the remarks of my friend, Dr. C. F. Rice, upon my recent article entitled 'Let Us Turn the Case About.' With a large part of the paper I cordially agree—so large a part, in fact, that I feel no desire to make a rejoinder at present. I will only add that with respect to the action of 1888 I myself at one time unquestioningly acquiesced in the very view to which my friend still clings. Because of this fact I am the more bound to think charitably of him, and to trust to time and closer thought to bring him to a somewhat truer insight."

We doubt if there be in our land a more critical student of Palestine than Dr. Selah Merrill. For several years he has lived in the Holy Land, and by experience and observation has made himself familiar with it. He is, therefore, especially prepared to be serviceable to those who intend to visit that country. His contribution on the second page this week is particularly pertinent and valuable.

The *Congregationalist* inter, because we gave place to the convictions of those who favor the "Individual Cups," that we have modified our views in regard to the same. Not in the slightest degree. We are utterly opposed to the innovation, but do not for that reason exclude the expression of variant opinions.

Special effort is made to helpfully adapt this issue to our large circle of Epworth League readers.

George P. Morris, of the editorial corps of the *Congregationalist*, has prepared with critical care a pamphlet upon "The Norwegian Company System," containing much important data and information. It may be had in larger or smaller quantities, for free distribution, by applying to Mr. J. G. Thorp, Jr., 39 State Street, Boston, who in this matter acts for the committee.

The contribution on page 2 by Rev. Daniel Halloran upon "How Best Provide for Our Worn-out Ministers?" is very important, and we request all to read it critically. He has canvassed every phase of the question and speaks with authority. He shows how utterly visionary and impracticable is the effort to resuscitate the Chartered Fund, and that the only practical and successful way to increase the beneficence for the needy superannuate is for each Annual Conference to cultivate its own particular field.

A thrilling scene was witnessed at the altar of the Methodist Episcopal Church in Morgantown, W. Va., recently, in a revival which is still in progress. There came forward, among others, a Chinaman, in whom the pastor, Rev. Dr. S. H. Day, had taken an interest. He had scarcely knelt when there arose and came forward and knelt at his side a Japanese young man, himself an earnest Christian and law student at the university in the city, and with his arm over the Chinese penitent, gave the seeker after Christ instruction, with such success that both soon rose from their knees, and the Japanese brother with his ample English announced that Chan Sing Fank felt that he had found Christ.

The address of Rev. John Galbraith, Ph. D., on Monday, before the New England Methodist Historical Society, upon "The Future of New England Methodism as Indicated by its Past and its Present," was an able, comprehensive, practical and tender message, making a profound impression. We are glad to know that it is to be published in pamphlet form, and wish it might be read by every minister in our patronizing Conferences.

We are in receipt of the *Phoenix* for January, the excellent organ of the Vermont Methodist Seminary, Montpelier. Among much else that is interesting, we notice an appreciative sketch of the principal, Rev. E. M. Smith, D. D., with a good electrolyte.

The *Northwestern* says in its late issue: "Dr. R. R. Doherty, of New York, and Dr. S. A. Steel, general secretary, of the M. E. Church, South, were in Chicago last week in conference with General Secretary E. A. Schell and Mr. C. E. Piper with reference to the program for the approaching International Epworth League Convention at Chattanooga, Tenn., this summer. A great meeting is promised. The indications are that the program will be one of interest and will include a number of able and popular speakers."

The Thirteenth Annual Report of the Woman's Home Missionary Society of the Methodist Episcopal Church is just received. It contains the full proceedings of the late annual meeting at Williamsport, Pa., with reports from bureaus and Conference corresponding secretaries—an invaluable manual for all women who are interested in the noble work that is being done by this Society.

The Sunday School.

FIRST QUARTER. LESSON VI.

Sunday, February 10.

Mat. 18: 1-14.

Rev. W. O. Holway, U. S. M.

CHRIST AND THE CHILDREN.

I. Preliminary.

1. Golden Text: *It is not the will of your Father which is in heaven, that one of these little ones should perish.*—Mat. 18: 14.

2. Date: A. D. 33, early autumn.

3. Place: Capernaum, in a house, probably Peter's.

4. Parallel Narratives: Mark 9: 33-37; Luke 9: 45-48.

5. Connection: The healing of the epileptic boy occurred after the Transfiguration; also the second prediction of our Lord's sufferings (17: 22, 23). The next events were the arrival in Capernaum, the demand for tribute, and the sending of Peter to find the piece of coin in the fish's mouth.

6. Home Readings: Monday—Mat. 18: 1-14. Tuesday—Mark 9: 33-37. Wednesday—Mark 10: 13-16. Thursday—Luke 9: 45-48. Friday—Mat. 26: 30-35. Saturday—1 Peter 5: 1-7. Sunday—Phil. 3: 1-11.

II. Introductory.

In their southward journey the usual harmony of the apostolic band was broken by a spasm of human ambition. "Which should be the greatest" in that splendid kingdom soon to be established, as they fondly believed, had been the question; and the dispute had been a hot one, leaving behind "roots of bitterness" and jealousy. On reaching their stopping-place in Capernaum, Jesus, according to Mark's account, inquired into the cause of their altercation; and when they, tongue-tied by shame, made no reply, He proceeded to teach them the true law of precedence in His kingdom. He who was ambitious for the highest place, would obtain it by being the humblest of all and the minister of all. Calling a little child to Him and folding him in His arms, He warned them that even entrance into His kingdom would be possible to those only who were childlike in humility. So like Himself are the lowly, the unpretentious, typified by this child, that whosoever receiveth one such in His name, would in that very act receive his Lord. On the other hand, whosoever should put a stumbling-block in the way of one of these—should seduce from loyalty one of the most insignificant of His disciples—would expose himself to a punishment more awful than being sunk to the depth of ocean with a mill-stone fastened to his neck. Therefore, lest any of their number should fall into this awful peril, let them be ready for the most unsparring acts of spiritual surgery—cutting off hand or foot, plucking out the eye, submitting to the most painful sacrifices, and entering heaven maimed or blind—"rather than suffer hand, or foot, or eye to be the ministers of sins which should feed the undying worm or kindle the quenchless flame" (Farrar). Christ's little ones must not even be "despised," seeing that, lowly as they look to be, they have their appointed angels whose gaze is ever upon the Father's face. And then He showed the preciousness of a single soul in its wanderings by uttering that parable which appears in a full form in Luke's account, of the shepherd who owned a hundred sheep, but who did not hesitate to leave the ninety and nine safely folded while he sought among the mountains the straying one; and rejoiced more over finding it than over all the rest beside. So, our Lord assured them, it was not the Father's will that "one of these little ones should perish."

III. Expository.

1. At the same time (R. V., "in that hour")—supposed to be just after Peter's return from paying the tribute money. Came the disciples . . . saying.—According to Mark's account Jesus came to them, first, with the question, "What were ye reasoning in the way?" and that they held their peace, silent for shame, because they had been "disputing who was greatest" among them. The recent preference shown for Peter, James and John in being the chosen witnesses of the Transfiguration, had probably awakened jealousy and led to this angry altercation. Holding firmly to the belief in the temporal reign of the Master, they were trying to settle questions of rank and precedence. Who is (R. V., "who then is") the greatest?—It was the question of primacy; and surely if our Lord intended that Peter should occupy this position, now was the time for the designation. "It was the question of the ecclesiastical, not of the true Christian disciple." Peter did not receive the appointment.

Peter was always the chief speaker, and already had the keys given him; he expects to be lord chancellor, or lord chamberlain of the household, and so to be the greatest. Judas had a bag, and therefore he expects to be lord treasurer, which, though now he comes last, he hopes will then dominate him the greatest. Simon and Jude are nearly related to Christ, and they hope to take

the place of all the great officers of state as princes of the blood. John is the beloved disciple, the favorite of the prince, and therefore hopes to be the greatest. Andrew was first called, and why should not he be first preferred? (Matthew Henry.)

2. Jesus called a little child.—According to tradition, this child afterwards became St. Ireneus, a celebrated "father" of the early church; according to another, Ignatius (called Christopherus), the martyr of Antioch. Plumptre conjectures that it was Peter's own child. Set him in the midst—an acted parable. "For such a little child is free from pride, and the mad desire of glory, and envy, and contentiousness, and all such passions, and having many virtues—simplicity, humility, unworldliness—prides itself on none of them; having a twofold severity of goodness—to have these things and not to be puffed up by them" (Chrysostom). Mark adds that He took the child into His arms, with a loving embrace.

3. 4. Except ye be converted (R. V., "except ye turn")—except ye turn from your unhallowed ambition and self-seeking. Become as little children—not childish, but childlike so far as presence or ambition is concerned. Shall not enter (R. V., "shall in no wise enter").—As though He would say: Instead of discussing supremacy in My kingdom, it were better that you inquire whether you possess the qualities requisite for entering it. Shall humble himself as this little child—shall bring himself down to the child level. A child does not become humble, he is humble, and unconscious of his humility. Greatest in the kingdom.—The humblest is the highest. By self-abnegation, not by self-exaltation, do we reach elevation in the kingdom.

The feature of child-nature which forms the special point of comparison, is its unpretentiousness. Early childhood knows nothing of those distinctions of rank which are the offspring of human pride, and the prizes coveted by human ambition. A king's child will play without scruple with a beggar's. What children are unconsciously, that Jesus requires His disciples to be voluntarily and deliberately (Bruce).

5. Receive one such little child—referring primarily to little children, but also to the childlike in spirit, to those who "become as little children." With such, Christ identified Himself. They shall be highest, or greatest, in the kingdom who humble themselves and are as indifferent to all self-seeking as the child whom He held in His arms. In my name—for My sake; out of love to Me. Receiveth me.—Every child is to be received into spiritual fellowship by the church; and every adult with a child-heart is to be likewise received; and in such reception for Christ's sake the Lord Himself is received, for the childlike most truly represent Christ—all of which ran counter to the competitive and hierarchical ideas which the apostles were entertaining.

6. Whoso shall offend, etc. (R. V., "whoso shall cause one of these little ones which believe on me to stumble")—"causes to err in thought or conduct" (Morison); "language which came forth from His lips like a flame of righteous indignation at the thought of the wrongs inflicted on the weak and helpless" (Bruce). It were better for him (R. V., "It is profitable for him that a great mill-stone should be hanged about his neck").—The "great mill-stone," turned by the donkey, or ass, is meant, and the teaching is that this terrible mode of death is "better" for a man than the punishment which will most surely follow him if he ensnares or seduces from his allegiance the humblest of Christ's followers. The mode of capital punishment here referred to "was practiced by the Egyptians, Greeks and Romans."

We are taken, in imagination, into the presence of a certain dreadful scene. We see a mill-stone attached to a man's neck. The fastening, passing through the central perforation of the stone, is made secure. It is a sad sight. Yet turning from another scene, we say, "It is better." It is better than that the same man should not be the part of a seducer, and entrap a childlike follower of Jesus (Morison).

7. Woe unto the world—an interjection rather of sorrow than of denunciation. Because of offences (R. V., "because of occasions of stumbling").—Says Schaff: "False disciples, causing Christ's humble disciples to stumble, laying burdens on the conscience, cause sin, bring woe on the world." "The scandals (offences) are the hindrances in the right way" (Chrysostom). Needs be that offences (R. V., "the occasions") come.—There is a moral necessity so long as sin exists. Woe to that man, etc.—He is responsible, notwithstanding this necessity that offences should come, and shall not escape punishment. Says Abbott: "If temptations be a necessity, why is he blame-worthy who produces them? This is a question which the commentators and theologians discuss; Christ does not, either here or elsewhere. He simply sets the two facts side by side: the inevitableness of temptation; the personal responsibility and sin of the tempter. The one is ratified by our observation, the other by our personal consciousness."

8. If thy hand or thy foot offend thee (R. V., "causeth thee to stumble").—Either member may be so used as to cause harm to one's own or another's soul. The "hand" is the executive organ of the body; while the restless, impatient "foot," prone to wander, turns us aside so easily into forbidden paths and haunts of temptation. Cut it off—unsparing, sharp dealing. Instantly sever yourself from the temptation, though it cost you, as it were, your right hand; though you feel, in so doing, that you have maimed yourself. Enter into life maimed.—The figure is pressed to its ultimate significance. No organ of the body, no faculty of the mind, is to be

suffered to tempt the soul from Christ. However dear and precious, it must be sacrificed (presented as a living sacrifice), mortified (caused to die.) Such a crippling, however, is not to be literal. Monastic life has its records of mutilation—ineffectual, however, to quench carnal longings. The organs are to be severed from earthly objects in order that we may grasp all the more strongly heavenly things. Everlasting fire.—Says Morison: "The 'fire' referred to is, of course, a mere symbol of the sum total of certain dreadful realities, positive and privative, for which there are no adequate representations in the human language."

9. Thine eye . . . pluck it out—the covetous, lustful eye, gazing so eagerly upon improper objects of desire, "as when Eve felt that the fruit of the forbidden tree was 'a desire to the eyes'" (Morison). A remorseless dealing with every evil inclination, with every prurient craving, is evidently intended by these graphic figures. Cast into hell fire—R. V., "the hell of fire;" literally, "Gehenna of fire;" referring to the Valley of Hinnom, the valley south of Jerusalem, which was the scene formerly of the idolatrous and horrible Ammonite worship, and, later, the place where the refuse of the city was thrown, carcasses of dead animals, and the like; hence a place where "worms" were found and where "fires" were occasionally kindled to burn up the debris. To Jewish ears no place could have more dreadful associations; therefore it became "a symbol for the refuse place of the universe—"black Gehenna," says Milton, "type of hell" (Morison).

10. Despise not one of these little ones.—Plumptre suggests that the faces of some of the disciples may have betrayed, as they looked on the child, still nestling in Jesus' arms, some touch of half-contemptuous wonder, that called for this prompt rebuke. The general meaning is, that humble Christians, "poor in knowledge, in grace, or in station," should not be snubbed. Alford refers the whole teaching to "the covenant with infants." In heaven their angels behold . . . Father.—Whatever difficulties we may have in understanding the angelic ministry, our Lord here expressly teaches the doctrine of guardian angels, "entrusted each with a definite and special work." The force of the argument is sublime: Beware how you look down on these childlike believers, because your act will be noted by the very angels of the Presence.

11, 12. The Son of man is come to save, etc.—This verse is omitted in the Revised Version. How think ye?—In this well-known parable, more fully expanded in Luke 15: 4-6, our Lord individualizes the "little ones," and emphasizes both the Father's love and His own mission in the concern of the good shepherd for the safety of the single sheep that had gone astray. One of them be gone astray.—A shepherd feels the loss. "He knoweth his own sheep by name." Leave the ninety and nine.—Says Schaff: "Either the unfaithful beings in other worlds whom Christ in a certain sense left, to save the 'one' in this lost world; or those who think they are not lost and who cannot be saved as long as they think so. The former meaning seems more appropriate here, the latter in Luke. The general lesson is: The Good Shepherd's special care was for those in greatest need; so should yours be; even if the needy be but the smallest fraction of those committed to your care."

13, 14. If so be that he find it—"until he find it." Rejoiceth more of that sheep (R. V., "rejoiceth over it more").—Says Morison: "Not that at bottom He prefers to recover one rather than retain ninety-nine. Very far from it. In the calm depth of His soul there is a settled satisfaction in the possession of ninety-nine, which is ninety-nine times deeper than the emotion which is stirred into activity by the recovery of the one. But the feeling, though deeper, is not so stirred in consciousness. It has none of the waves of tumult that play upon the surface of the mental sea when rejoicing is excited. Thus it is that the rejoicing is greater over the lost one found than over the ninety and nine that were not lost." Not the will of your Father.—Indeed, the very reverse is His will. As St. Paul states it: "He will have all men to be saved" (1 Tim. 2: 4). Whoever, then, is lost, defeats the will of God.

"Little one" cannot refer to all mankind; here, as throughout, it includes children. It warrants the belief that children, dying in childhood, are all saved. God's "will" cannot be defeated. The parable shows that it cannot be on the ground of their innocence, but because the Son of Man came to save them. As a child is trustful, going to the arms opened to receive it, so we may well believe that at death that trustfulness places it in the arms of Jesus, who saves it, its infantile trustfulness expanding, under the impulse of a higher state of existence, into a living faith, no less real and justifying than that of adults (Schaff).

IV. Inferential.

1. Personal ambition in the church rouses jealousy as surely as in the world.

2. Humility is alike indispensable for entrance into the heavenly kingdom, and for exaltation among its membership.

3. Jesus Himself is "meek and lowly of heart." He therefore identifies Himself with the childlike believer. To receive the latter into spiritual fellowship is to receive Him.

4. Conversely, to hurt, or seduce from his allegiance, one of these little ones, is to wound Christ and to court a fate worse than being weighted by the neck and sunk in the sea.

5. Better sacrifice an eye or a limb than that

these should become occasions for sin to those dear to Christ, and thus expose the whole body to the pains of eternal fire.

6. Precious in the sight of the Good Shepherd is one of these little ones whom He has personally rescued; precious in the sight of the Father, too, whose will it is that he should not perish and who has appointed for him an angelic guardian; therefore we should take heed lest we underrate or despise them.

V. Illustrative.

1. That hasty word, that word of pride and scorn, flung from my lips in casual company, produces a momentary depression; and that is all. No, it is not all. It deepened that man's disgust at godliness; and it sharpened the edge of that man's sarcasm; and it shamed that half-converted one out of his penitent misgivings; and it produced an influence, slight, but eternal, on the destiny of an immortal soul. Oh! it is a terrible power that I have—this power of influence—and it clings to me. I cannot shake it off. It is born with me; it has grown with my growth, and strengthened with my strength. It speaks, it walks, it moves; it is powerful in every look of my eye, in every word of my lips, in every act of my life. I cannot live to myself (W. M. Punshon).

2. How few Christian people there are who understand how to fasten the truths of God and religion to the souls of men! Truman Osborne, one of the evangelists who went through this country some years ago, had a wonderful art in the right direction. He came to my father's house one day, and while we were all seated in the room he said: "Mr. Talmage, are all your children Christians?" Father said, "Yes, all but De Witt." Then Truman Osborne looked down into the fire-place, and began to tell a story of a storm that came on the mountains, and all the sheep were in the fold; but there was one lamb outside that perished in the storm. Had he looked me in the eye I should have been angered when he told that story; but he looked into the fire-place, and it was so pathetically and beautifully done that I never found any peace until I was sure I was inside the fold where the other sheep are (Talmage).

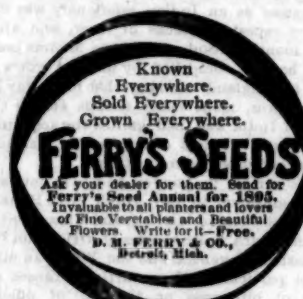


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League Prayer-meeting Topics

February.

Rev. Matthias S. Kaufman, A. M.

February 3 — "The Golden Candlestick." Ex. 25: 31-33; Heb. 9: 2; Rev. 1: 12; 4: 5.

In the Tabernacle the Holy of Holies was never lighted save by Divine illumination. During the day the porch in front admitted sufficient light to the holy place, but with the approach of evening artificial light became necessary. For this purpose the golden candlestick was constructed.

1. *Its Plan.* This was of divine origin, made according to explicit directions given to Moses. Pure gold only was used in its construction. From a base three feet high sprang, on opposite sides, three branches, which together with the perpendicular branch constituted the seven almond-shaped bowl-holders. These bowls for the olive oil were all in the same plane and ornamented with lily blossoms. Accompanying this lamp-stand were the tongs and snuff-dishes, which were also made of pure gold.

2. *Its History.* Many of the functions of the priests were performed in the holy place, and for their accommodation the golden lamp-holder remained in the Tabernacle until the erection of Solomon's Temple. We are informed that the primitive candlestick was the central one of the eleven candlesticks that were in a row before the veil in the Temple. All these were carried into Babylon by Nebuchadnezzar. On roll the wheels of time, and Zerubbabel has rebuilt the Temple formerly destroyed. It is really a new structure. This time a single candlestick — we trust the original one — is a reminder of God's kindly and specific dealings with His people. Again peace is lost in war. Titus bears the candlestick to Rome as a trophy of victory, and has its design carved in his famous triumphal arch where tourists may see it today. Now Gibbon comes to trace this ancient light-bearer, and tells us how it journeyed into Africa, thence into Constantinople, and in the sixth century A. D. was placed in the Christian Church at Jerusalem.

RAVS FROM THE ALMOND BOWLS.

1. The candlestick was one beaten work of pure gold. There was nothing hollow about it, not one carat of alloy. How beautifully this symbolizes the great Light of the World!

2. It was an object of complete symmetry and design. God might have given Moses a much plainer and stiffer model, but instead of that He made it so as to prove gratifying to man's aesthetic instinct. God loves the beautiful, and so should we. He aims to please as well as benefit.

3. It was very prettily ornamented with knobs and flowers. If we allow the candlestick to represent to us in some sense the Holy Spirit, how He must rejoice to see about us the gifts and graces which these decorations typify!

4. The branches were seven, symbolizing the perfect number — perfect in the world's moral light, perfect to illuminate the whole race, and perfect in the truth it radiates.

5. The snuff-trays and tongs were also unalloyed gold. How this speaks to us for genuine character in those who are laboring to keep the Spirit's light undimmed! Shine on, Light of the World! Fill each heart with the olive oil of spiritual illumination! May we let the light shine through us to the scattering of all evil darkness within our individual spheres!

February 10 — "The Holy Garments." Ex. 28: 2; Gal. 3: 27; Eph. 6: 14, 15; 2 Cor. 6: 7.

These were made for Aaron. Rich and beautiful were they, made of a fine texture in blue, purple, scarlet, gold, linen, and magnificently embroidered, to attract the attention of the people, to create in them a reverence for the priestly office, and to be in keeping with the furnishing of the Tabernacle.

1. *The Tunic.* Over the under linen common to the priests, came the tunic of white linen in one piece, covering the arms and reaching from neck to feet.

2. *The Robe.* This was woven of blue material in one piece, with an opening at the top allowing it to slip over the head. It was sleeveless and extended a little below the knees. At the bottom was a fringe of pomegranates, purple and scarlet. Between these were little gold bells which made a soft tinkling whenever the wearer moved.

3. *The Ephod.* This was made of artistically colored woven work, variegated with gold threads. It was in two parts joined at the shoulders by a lap from the front piece. On these shoulder-laps were two clasps of precious stones in gold settings, each having engraved the names of six of the tribes of Israel. The ephod was kept together at the waist by a girdle of the same material fastened with a bow in front. The art of weaving having been known to the Egyptians previous to this time, it is likely that the Israelites learned of them. The threads of gold for the ephod were made from thin plates of gold which were cut into wires.

4. *The Breastplate.* As indicated by the name, this was worn on the breast. It was a cubit long and half a cubit wide, but was folded over to make a pocket. Thus it presented a front of half a cubit each way. The material used was the same as in the ephod, to which it was fastened by small gold chains. On this square were four rows of precious stones set in gold, three in a row, on which were engraved the names of the

twelve tribes. The pocket of the breastplate contained the Urim and Thummim — "lights and perfections." Just what these were no one knows, but they were in some way regarded as a means of consulting Jehovah in cases of doubt.

5. *The Diadem.* This was a plate of pure gold attached to the mitre or cap of fine linen by blue ribbons. It bore the inscription — "Holiness to the Lord."

EPWORTHIAN OUTFIT.

As Christians we are "kings and priests unto God." Hence we should be clothed accordingly.

1. Wear the spotless tunic of a full length inner purity.
2. Also the blue robe of heavenly aspirations.
3. The finely woven ephod of the various gifts and graces all combined in one devotion to Christ.
4. The heart-protecting breastplate with the Urim and Thummim of the Holy Spirit's guidance.
5. The crowning diadem of holiness.

"No blemish on thy garb must be,
No spot on all thy vest;
Fair emblems of the purity
Grace wrought within thy breast."

February 17 — "The Shew-bread." Exod. 25: 23-30; Heb. 9: 2.

1. *The Table.* This was shaped much like an ordinary table with four legs. It was made of acacia wood and overlaid with pure gold. The length was two cubits, width one cubit, and height a cubit and a half. About the top was a very handsomely ornamented cornice of pure gold. On the legs toward the top were four gold rings, ornamented with leaves, for receiving the gold staves. It stood on the north side in the holy place.

2. *The Shew-bread.* The finest wheat flour, passed through eleven sieves, was used to make these sacred loaves. In form they were round and flat, much like an ordinary thin loaf of cake. Each loaf was anointed in the middle with oil in the form of a cross and then placed one on top of the other — the twelve loaves in two piles of six loaves each. Every Sabbath newly-baked loaves were placed on the table to remain there till the following Sabbath. Those that had served their purpose on the table for one week were eaten by the priests in the holy place, whence they were not allowed to be removed. Beside the loaves, this table contained some solid gold dishes and spoons. The former held the frankincense and, probably, wine.

3. *The Rite.* — Upon this the Scriptures give us very little information. Though unexplained, it is referred to as one of the solemn appointments of the sanctuary.

Various interpretations of the bread's significance have been given. Perhaps none is more accurate and appropriate than that which makes it represent Christ, the true Bread which came down from heaven. If a man continues to partake of this Bread his eternal soul-hunger will ever be satisfied.

BRUSHED-UP CRUMBS.

1. As the twelve loaves upon the table were a continual acknowledgment of God's provision for the twelve tribes, so should our daily lives be so faithful as to be tokens of our trustful thanksgiving.

2. In the receiving of the necessary nourishment for the physical man, we should rise in our thought above the mere idea of sustenance. Rather should we appropriate it to the building up of that spiritual life which consists in the abiding with us of the triune God.

3. The shew-bread on the table was a confession that those having greatest abundance, as well as the poorest, were dependent upon the Divine hand for daily supplies. This confession we make again and again in the bread-prayer of the Lord's Prayer.

"Give us this day our daily bread;
Hear Thou, O Lord, our prayer,
Lone children of Thy care!
It is a desert land we journey through;
Each day anew
We need for food Thy bread; for drink Thy dew."

February 24 — "The Ark of the Covenant." Exod. 25: 10-16; Heb. 9: 4, 5; John 4: 23.

Arks were common to the nations of antiquity. They were usually employed to preserve some sacred things pertaining to their religion. They were also surmounted by some winged figures, but from a spiritual standpoint they were not worthy of comparison to the ark of the Hebrews. It would not be surprising to find in one of their arks a cat deified, or a crocodile gorgeously attired in purple and gold. Rationalistic critics attempt to claim that Moses got his conception of an ark from the Egyptians rather than from direct revelation. But in case he had obtained some mental apprehension elsewhere, certain it is that the lofty spiritual import was never born of finite sense.

1. *Its Structure.* Again the acacia wood was employed. It was made of this durable wood and overlaid with gold, within and without. Two and a half cubits was its length, while it was one and a half cubits wide and high. An ornamental cornice, or "crown," of gold ran around its top. Each of the four corners was provided with a ring for the gilded staves used to carry the ark whenever it was removed.

2. *Its Contents.* These were the tables of stone, for which it was especially designed, and

probably a golden pot of manna and Aaron's rod which budded. The cover was solid gold, and was called the mercy-seat. Springing from this cover were two cherubim of pure gold, with wings outstretched.

3. *Its Place.* This was not only in the Tabernacle, but curtained away from the eyes of men and screened from the light of the sky. It rested within the Holy of Holies.

BLANT LIGHTS.

1. The most incorruptible wood and the most precious metal were used for the receptacle of the tables of the law. Thus must it be with the depository of divine law. Only the undefiled hearts of pure men are entrusted with its keeping.

2. The ark was hidden from common gaze to suggest the mystery of God's kingdom. Like the Hebrews, we, too, cannot approach the Almighty save through a Mediator.

3. The stone of the tables bespeaks the immutability of the divine law, which is at the core of all goodness.

4. Over the tables of inexorable law was placed the solid gold mercy-seat. How this invites us to approach the law through our Lord's most precious attribute of mercy!

5. The cherubim inspire reverence, and, with outstretched wings, suggest service. How ready should we be at all times to do any service for the Master! Grateful love ever stands ready to wing away, on any errand, be it ever so humble!

Lincoln's Birthday and the Epworth League.

Rev. Edwin A. Schell, D. D.

General Secretary Epworth League.

MANY chapters we know are preparing to celebrate Lincoln's birthday this year — Feb. 12. Thompson's book in the Epworth League Reading Course has multiplied tenfold the number of celebrations that will be held, and is just the volume you will need to furnish the dates, facts and anecdotes about "The First American" needed. We hope the Epworth Leagues everywhere will join with the public schools in this celebration.

But why not go further and inaugurate the work of the whole Epworth League Reading Course by a Lincoln evening? The Salvation Army book, the "Image Christi," and Raymond's "Christian Evidences" are volumes that every probationer in the church ought to read. In churches where the work of the revival is completed, nothing will be found more helpful in deepening the work of grace than to read and discuss every chapter in the entire Reading Course. Ideas are scarce things. That Reading Course is full of them.

League Items for the Secular Press.

THE convention at Manchester, N. H., appointed Rev. Walter J. Yates, of New London, a committee to furnish League items for the secular press. After most careful study of the field and possibilities, he has made arrangements with the American Press Association, the largest company of the kind in the world, by which they will issue every six weeks a sheet of six columns of 1,000 words each. This is furnished in stereotypic plates at \$1.50 per issue to all papers desiring it. In this way every local paper can have one column per week of League matter at a cost of 25 cents per column. These pages will have about three illustrations per issue. Short notes on League lessons, history, biography, incidents and live matter of all kinds, will be used in the make-up.

News items of general interest, if sent to Mr. Yates promptly, will be published at once — not waiting for the next issue of the page.

To make this plan effective and reach the ends desired by the convention, let each chapter take action requesting their local paper to use the League column once a week.

If you wish a specimen page, write O. M. Douglass, Esq., Boston, Mass., 244 Washington St., American Press Association Agent.



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THE CONFERENCES.

(Continued from Page 4.)

D. D. The spiritual results of the first eight months of the year are shown in the following statement: Baptised, 29; received on probation, 34; received into full membership, 13; received by letter, 36. Dr. Blackpole fully meets the demands of the thoughtful people of his congregation for instruction upon important subjects that are up for re-consideration in these days. Instead of the usually dull quarterly review the pastor has been invited to address the Sunday-school on some topic connected with Bible study. The topics treated have been: "Nature of Inspiration," "Origin of the Synoptic Gospels," "Relation of the Gospel of John to the Other Three Gospels," and "Origin of the Old Testament." The next topic, the last Sunday in March, will be the "Origin of the New Testament;" after that, "Origin of Our English Bible."

East Maine Conference.

Bucksport District.

Ramblings of the Third Quarter (continued).—We continue our journey homeward through Harrington, where we find Rev. J. T. Moore in labors abundant. Many evidences of prosperity are noticeable. We call at the parsonage, but find that the pastor is out doing pastoral work. We push on to Millbridge, our objective point for the evening, where we preach, and baptize three candidates. Our church at this point seems to be putting on new strength under the leadership of Rev. H. Sutcliffe. All departments of the work are moving forward. Feeling the need of a vestry, steps are being taken to raise funds for the same. At a recent fair held for that purpose nearly \$100 was secured. A course of five lectures has been arranged, to be given in the near future under the auspices of the Epworth League, the proceeds to be devoted to the same fund. It looks now as if the year '95 would witness the erection of this much-needed building. We remain in the home of the pastor all night.

The next day at Gouldsboro, after taking dinner at the home of Mr. E. F. Whitaker, we spend the afternoon with the pastor, Rev. G. M. Bailey, and family, where we learn of the degree of prosperity that exists on this charge. On all parts there are many encouraging features. The class recently organized at Prospect Harbor is doing well, and there are additions made to it from time to time. By invitation Mr. Bailey is preaching every other Sabbath at Newben, and we hear many encouraging words from that quarter. Sunday morning we are with the people of West Bay (Gouldsboro) in their class-meeting. This is a most enjoyable service to us, as it brings to mind many pleasant gatherings of a similar character that we have attended here. We miss many that used to be with us in those days, but as we learn that they went out of this life triumphantly, it rejoices our heart to know that the services that were held in such high esteem by the fathers are being perpetuated by their children. After preaching to a large congregation, we drive on.

At East Sullivan we find another large and appreciative congregation. There is a good degree of interest at this point, as is manifest in the large numbers in attendance at the religious services. The pastor, Rev. J. A. Weed, is hopeful of victory for the Master at this point as well as in all other parts of his charge.

In the evening we are at West Sullivan. Before the preaching service we baptize one candidate, and four are received into full relation in the church. Pastor and people are telling faithfully and are hopeful of great success. We notice that the Conference Minutes do not give this charge credit for all they did last year for missions; \$15 instead of \$5 was raised and paid for that benevolence.

After sharing the hospitality of the preacher's home for the night, we are up in good time and on our journey homeward. Only thirty miles intervene between us and that place, yet with the mud from one to three inches deep all the way, we are reminded of the road we once heard Bishop Fowler speak of as "the new road"—from three to five inches under the old. The journey seems a long one, but we push on to Ellsworth to dinner, sharing with the pastor of the church in this place the hospitality of the home of Capt. Samuel Lord.

After a rest of a few hours we are on the road again, and at 6 P. M. Jennett halts at our own stable door in Bucksport, after an absence of four and one-half weeks. In that time we have traveled through mud and over frozen ground 375 miles. The horse seemed to appreciate the situation, as we are sure her driver did.

On inquiry, we are glad to learn that the work in both church and Seminary is going well; the present term opens happily, and the prospect is good for a full term. Rev. E. H. Boynton is in labors abundant, and there are tokens of victory. The trustees have recently purchased a valuable piece of property adjoining the parsonage lot, thus giving the society control of one of the pleasant corners in the village, and enhancing the value of the parsonage lot many fold.

Christmas time was an enjoyable season. The pastor preached a very interesting and appropriate sermon on the Sunday preceding, and in the evening a most excellent Sabbath-school concert was given—some pronouncing it the best held in the church for years. One very interesting and profitable feature of the day's service was the singing by a double quartet and two soloists. Christmas evening a cantata was well rendered by the young people. The Epworth League and Junior League are doing good work among the young people and children. The people are beginning to anticipate the next Annual Conference, and will give the brethren and their wives a cordial welcome and generous hospitality. Mr. Boynton has succeeded in securing Chaplain McCabe to deliver his famous lecture on Prison Life on the Tuesday evening preceding Conference. It will be a rare treat to have the Chaplain lecture and give the address at the missionary anniversary.

The following items have come to our desk from the pastors of the several churches since our return:—

Eddington.—The work is going well. Four have been converted in the class-meetings of late; others are deeply interested.

Alexander.—The pastor at this place has recently received by way of friends in Newton, Mass., an addition of 180 volumes to his library, for which he is profoundly grateful, and is endeavoring to make the very best use he possibly can of them.

Orrington Centre.—Six have recently been converted at this point, and 23 have been received on probation. The work still goes on, with very encouraging results.

Gott's Island.—The spiritual outlook here is better than it has been for the past two years. Christians are uniting their forces to press on in the work of the Lord. Special services are to be held, in which the pastor is to be assisted by Rev. B. M. Edwards, of Brunswick.

SHUNBRAW.

Rockland District.

Belfast.—Work on this charge is enough to keep a diligent man busy all the time. In addition to regular services extra calls are made upon the pastor nearly every day. Rev. S. L. Hanscom readily falls into line with these many demands. He attends funerals far and near, and weddings are not uncommon. His services are always acceptable. He recently engaged to deliver the address at Rockport on Memorial Day, and has since had other invitations. The death of Mark Wood makes another great loss to this church. Four strong men have died during the past three years. They were all official members and good supporters. Rev. and Mrs. Hanscom recently entertained their Sunday-school classes at the parsonage. A very enjoyable evening is reported. C. F. Ginn is still the popular superintendent of this prosperous Sunday-school. The evangelical churches held union services during the Week of Prayer.

Searsport.—Although this place is more quiet than in former years, yet Rev. J. T. Richardson keeps busy in the Master's service. "All things going well," is the general report. The repairs reported last quarter amounted to \$200. A large attendance at quarterly conference revealed a good interest on the part of the official members. What a pleasant and helpful revival it would be on some charges to have the official members attend quarterly conference and board meetings! But how many of the delinquents will read this remark? None, unless they chance to borrow ZION'S HERALD from some more faithful brother.

Searsport.—The annual donation, with a little extra effort, will bring the pastor's claim well up to date. Would it not be well for all our churches to balance accounts quarterly? Our church property here is in fine condition, and with a small addition for a chapel would be about perfect. All lines of work are prosperous. Pastor Bridgman attends a large number of funerals, and of late has had numerous weddings.

Union.—This place has a good name and is a very pleasant charge. Every one seems happy and the work is advancing. The Epworth League is having a course of lectures. Talk of a new church occasionally stirs the air and the hearts of the people.

Revels.—What more satisfactory undertaking than to report quickened churches, reclaimed wanderers and converted sinners? Such events are coming to pass on several charges not already reported.

Rockport.—A very encouraging work of grace is in progress at this point. Rev. J. L. Polson is in his element, his experience in revivals being of great value to him in the pastorate. Fourteen converted and eight reclaimed was the report, Jan. 10. Services were held all day the 20th, and special meetings will be continued during the week. The church is well in line, and even larger results are expected.

Garden.—Two were converted during the Week of Prayer. The general conditions of church work are somewhat improved. Rev. J. L. Hoyle is doing good service. The large debt on this society will long be a drawback to efficient work.

Rockland.—Several conversions have occurred of late, also some encouraging resurrections. Meetings are still in progress. Rev. C. W. Bradley is full of work.

Thomaston.—Getting converted seems to be the order of the day here. Ten have started in the Christian life, and others are deeply interested. The church is putting on strength. Rev. C. E. Bean lives in touch with his people. All these pastors are conducting their own meetings, with only an occasional sermon by some neighboring pastor. This insures safe work; but would not a good district evangelist be a great help to these hard-worked pastors? We are glad, also, to report prosperity among other denominations in all these places. May this be the "banner year" for soul-winning!

Wiscasset.—Reports of revival have already reached us, and we hope that when we get there for our Association, Feb. 5, to enjoy an "old-time refreshing."

Vermont Conference.

Montpelier District.

Bellows Falls.—The church and congregation gave a reception at the church parlors, Jan. 4, to Rev. J. W. Norem and his bride on their return from their wedding trip. A large number of people were present, and a delightful time is reported.

White River Junction.—Rev. Elihu Snow, pastor, gave the address at the installation of

(Continued on Page 13.)

DEPUTY MARSHAL WOOD.

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DEPUTY MARSHAL, A. B. WOOD.

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"I had been troubled," said Mr. Wood, "for twenty years with nervousness, heart disease, and gastric catarrh of the stomach, ending two years ago with a complete prostration, and was taken to my bed."

"I was under the care of two eminent physicians. Finally through a friend I was induced to try Dr. Greene's Nervura blood and nerve remedy."

"After taking one bottle I began to improve, and after using three bottles, my usual health was restored. I can now eat anything set before

me. I have gained 30 pounds in flesh, now weighing 165 pounds."

"My wife is similarly diseased and is now taking Dr. Greene's Nervura blood and nerve remedy, so far with beneficial results."

"Thus knowing by personal experience the great value of this grand medicine, I write this that others, who have similar troubles, may be induced to try Dr. Greene's Nervura blood and nerve remedy and be cured."

People who are sick or ailing in any way make a serious mistake if they delay a moment longer to use this, without doubt, greatest medical discovery ever made. Even if you have been disappointed because other medicines failed, we promise this remedy will cure.

It is not a patent medicine, but the prescription of the most successful living specialist in curing nervous and chronic diseases. Dr. Greene, of 34 Temple Place, Boston, Mass. He has the largest practice in the world, and this grand medical discovery is the result of his vast experience. The great reputation of Dr. Greene is a guarantee that his medicine will cure, and the fact that he can be consulted by any one at any time, free of charge, personally or by letter, gives absolute assurance of the beneficial action of this wonderful medicine.



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ion and advice given, on receipt of a letter so request-

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Church Register.

HERALD CALENDAR.

Lewiston Dis. Min. Assn., at Lisbon,	Feb. 4-6
Rockland Dis. Min. Assn., at Wiscasset.	Feb. 4-6
Bucksport Dis. Western Min. Assn., at Surry,	Feb. 11-13
New Bedford Dis. Min. Assn., at Middleboro',	Feb. 18, 19
Norwich Dis. Min. Assn., at East Main Street,	
Norwich, Conn.,	Feb. 18, 19
Prov. Dis. Min. Assn., at Tabernacle Church,	
Providence,	Feb. 25, 26
National Deacons Conference, at N. Y. city, March 7-9	

NOTICE.—Preachers' Aid Committee will please meet in Committee Room, Wesleyan Hall, Feb. 4, at 9:30 a. m. L. E. BATES, For Com.

Money Letters from Jan. 21 to 28.

James O Ayer, J. H. Allen, W. F. Atchison, I. Anslow, B. M. Adams, G. Barrows, G. S. Butters, G. M. Bailey, Mrs. W. Bickmore, W. H. Bryant, E. A. Blake, G. M. Beach, W. F. Barclay, E. S. Burrill, D. M. Birmingham, J. F. Cooper, J. F. Chamberlain, J. S. Coffin, G. L. Collier, Mrs. J. Chase, L. S. Deane, H. T. Dennis, B. L. Dean, S. L. Eastman, J. Fuller, F. Grosvenor, W. D. Hardy, G. H. Hoyt, Thos. Haworth, J. P. Higgins, Mrs. T. M. Holmes, O. H. Jasper, M. S. Kaufman, H. Leonard, W. F. Low, Mrs. I. G. Lombard, G. D. Lindsay, Alex. Millan, J. T. Mooney, Levi Marston, J. C. Moss, N. B. Miller, J. B. Nichols, L. D. Pickles, Mrs. A. B. Sargeant, Mrs. H. A. Scott, J. M. Stulis, Mrs. Sarah Stewart, G. H. Spencer, Spencer Taylor, H. N. Turner, Mrs. Geo. Taylor, E. G. True, W. C. Townsend, Clara Vosmus, Mrs. Z. T. Warren, A. Woodward, Mrs. S. White, Mrs. C. Winch, H. N. Wolfe, S. O. Young.

Business Notices.

READ the last column on the 15th page for announcement of the latest publications of the Methodist Book Concern.

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QUARTERLY MEETINGS.

BUCKSPORT DISTRICT—FOURTH QUARTER.

3, S. Penobscot, a. m.	17, Orrington Cen., a. m.
1, Brooksville, p. m.	17, S. Orrington, p. m.
10, N. Penobscot, a. m.	24, Cherryfield, a. m.
10, Penobscot Bay, p. m.	24, Millbridge, p. m.
	24, Harrington, eve.
	28, Culler, eve.

1, Whiting, eve.	18, Calais, Knight Memo'l.
1, W. Lubec, a. m.	and Calais, 1st Ch.*
1, S. Lubec, p. m.	11, S. Robbinston, eve.
1, Lubec, eve.	14, Alexander, eve.
1, Eastport, a. m.	17, Columbia Falls.
1, Machias and E. Machias.*	24, Gouldsboro', eve.
1, Marion, eve.	24, Orrington, a. m.
1, Edmunds, eve.	24, Ellsworth and Brewer.*
1, Ferry, eve.	31, Sullivan, a. m. and p. m.
1, Pembroke.	31, Franklin, eve.

1, Hampden, a. m.	31, South Deer Isle, p. m.
1, Nealley's Corner, p. m.	31, South West Harbor, p. m.
1, Winterport, eve.	23, Swan's Island, eve.
1, Castine, a. m.	24, Gott's Island, eve.
1, Bucksport, by A. F. Chase.	25, W. Tremont, eve.
1, Bucksport Centre.	28, Bar Harbor.
21, Green's Landing, a. m.	28, Surry, a. m.

1, Oriand, a. m. and p. m.	1, E. Bucksport.
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Quarterly Conferences.

22, Cherryfield.	27, East Machias.
	28, Culler.

1, Whiting.	18, Machias.
1, Lubec.	18, Columbia Falls.
1, Edmunds.	18, Harrington.
1, Eastport.	18, Millbridge.
1, Ferry.	25, Gouldsboro'.
1, Pembroke.	31, Sullivan.
11, S. Robbinston.	22, Orrington.
13, Calais, First Church.	28, Surry.
13, " Knight Memo'l.	28, Ellsworth.
14, Alexander.	30, Franklin.

1, Winterport.	18, Bucksport.
1, Hampden.	25, Deer Isle.
11, S. Orrington.	28, Swan's Island.
13, Bucksport Centre.	24, Gott's Island.
14, Penobscot.	25, W. Tremont.
17, Brooksville.	28, S. W. Harbor.
18, Castine.	27, Bar Harbor.
	28, Oriand.

*Pastors exchange. (by pastor.)
DEAR BRETHREN: Let us do all we possibly can for the Master during the weeks remaining of this Conference year. See that reports are ready from those who should report at the fourth quarterly conference. Also, have nominations ready, so that no time may be wasted. Above all, seek to gather into the fold those that have been saved, and have REVOLUTIONS RAISED IN FULL, if possible.
H. W. NORTON.

Marriages.

WEST—LYNN—In this city, Jan. 18, by Rev. C. H. Mansford, George West and Lissie J. Lynn, both of this city.

STEELE—RADLEY—In Lowell, Jan. 24, by Rev. Geo. M. Steele, assisted by Rev. Joel A. Steele, Edmund D. Steele and Maud Radley, both of L.

KAY—BANNER—In Malden, Jan. 31, at the parsonage, by Rev. L. W. Adams, Wm. F. Kay and Marie L. Banner, both of Malden.

JANSON—HINDLE—At Jamaica Plain, Dec. 28, by Rev. A. W. L. Nelson, Albert L. Johnson and Fanias Hindle, both of J. P.

SMITH—THOMSON—Dec. 28, by the same, Robert L. Smith and Margaret Thomson, both of Roxbury.

GOUDY—ROSS—Jan. 18, by the same, Frank L. Goudy and Isabella A. Ross, both of Roxbury.

SANBORN—BROWN—In Vienna, Me., at the residence of the bride's parents, by Rev. E. Berry, Newell P. Sanborn and Lettie L. Brown, both of V.

GILMAN—CURRIER—At the home of the bride's sister, Mrs. Walter C. Pierce, in Vienna, by the same, Jan. 18, Ernest J. Gilman, of Mt. Vernon, and Emma M. Currier, of Vienna.

PIERCE—REARSE—In South Chatham, Jan. 18, by Rev. N. B. Cook, Robert F. Pierce, of Harwichport, and Minnie A. Rears, of S. C.

BREWER—BANKS—At the parsonage in South Deer Isle, Me., Jan. 18, by Rev. E. Wesley Deisher, Elmer Berdeen and Hattie L. Banks, both of S. D. I.

NEW BEDFORD DISTRICT.—I wish the pastors of New Bedford District, who intend to be present at the Ministerial Association, Feb. 18 and 19, would notify me as soon as possible, and also state whether you are to stop over night.
(Rev.) W. F. DAVIS.

MANCHESTER DISTRICT PREACHERS' MEETING, at Hillsboro' Bridge, N. H., Feb. 19 and 20. The program will appear in the HERALD of next week.

THE EASTERN BUCKSPORT DISTRICT MINISTERIAL ASSOCIATION will be held at Machias, Feb. 25-27. Program next week.

EAST MAINE CONFERENCE COMMITTEES NOMINATED FOR 1895.

PUBLIC WORKS.—H. W. Norton, E. H. Boynton, A. F. Chase.

RENOVATION CLAIMS.—W. F. Holmes, G. G. Winslow, C. L. Banghart.

BIBLE CLASSES.—J. T. Crosby, C. W. Lowell, Wilson Lermond.

BOOK CONCERN AND CHURCH LITERATURE.—V. F. Wardwell, D. B. Dow, Mairy Kearney.

CHURCH EXTENSION.—J. D. Payson, B. A. Glidden, V. E. Hill.

CLAIMS, CLAIMANTS AND STEWARDS.—G. B. Chadwick, D. H. Tribou, S. L. Hanson, J. W. Day, I. H. W. Wharf.

EDUCATION.—J. F. Haley, A. S. Ladd, C. C. Whidden.

EPWORTH LEAGUE.—F. E. White, N. B. Pearson, J. P. Simonton.

FREEDMEN'S AID AND SOUTHERN EDUCATION.—J. Tilling, F. W. Towle, D. B. Phelan.

MEMOIRS.—W. L. Brown, A. J. Lockhart, J. A. Morelen.

MISSIONS.—R. C. Wentworth, H. W. Norton, W. W. Ogier.

SABBATH OBSERVANCE.—J. A. Morelen, W. A. McGraw, U. G. Lyons.

SUNDAY-SCHOOLS AND TRACTS.—T. J. Wright, D. B. Dow, F. W. Brooks.

TEMPERANCE.—H. E. Foss, C. W. Bradlee, J. A. Weed.

RESOLUTIONS.—J. M. Frost, J. Tilling, S. F. Bridgman.

CONFERENCE RELATIONS.—F. H. Osgood, O. H. Fernald, T. S. Ross, A. F. Chase, M. B. Pratt.

GENERAL QUALIFICATIONS OF CANDIDATES FOR THE MINISTRY.—I. H. W. Wharf, H. E. Foss, S. L. Hanson, A. S. Ladd, J. M. Frost, C. W. Bradlee, D. H. Tribou, J. W. Day, C. C. Phelan.

EXAMINING COMMITTEES FOR 1895.—Local Preachers for Deacons' Orders.—E. H. Boynton, F. W. Towle, F. E. White. Local Deacons for Elder's Orders.—C. A. Plummer, W. H. Fowlesland, C. L. Banghart. Admission on Trial.—O. H. Fernald, F. H. Osgood, S. L. Hanson.

First Year.—C. W. Bradlee, D. B. Dow, Charles Rogers. Second Year.—H. E. Foss, V. F. Wardwell, P. A. Smith. Third Year.—J. F. Haley, W. L. Brown, J. P. Simonton. Fourth Year.—A. F. Chase, J. M. Frost, J. A. Morelen. To Preach Missionary Sermon.—G. B. Chadwick; alternate, C. A. Plummer.

PROVIDENCE DISTRICT MINISTERIAL ASSOCIATION, at Tabernacle Church, Providence, R. I., Feb. 25 and 26.

PROGRAM.

SERMONS: Monday evening, O. E. Brightman, alt. H. W. Brown; Tuesday evening, C. M. Meiden, alt. W. H. Allen.

Sunday, 9 p. m., Devotions. PAPERS: Review of Kidd's "Social Evolution," J. H. MacDonald; The Consolatory Functions of the Minister, H. B. Cady; The Bible in the Sermon, L. G. Horton. Tuesday morning, Devotions, F. J. Hollanbeck. PAPERS: Sacrament of the Lord's Supper, E. C. Ross; Additional Rights for Methodist Laymen, J. L. Pitzer. Business. Tuesday afternoon, Devotions, W. D. Woodward. PAPERS: Pastoral Work Among Men, J. A. L. Rich; The Poetry of Matthew Arnold, E. S. Moore.

J. H. TAPER, } Com.
J. H. ALLEN,
E. S. STEWART.

ST. ALBANS DISTRICT PREACHERS' MEETING at Johnson, Feb. 25 and 26.

PROGRAM.

Monday evening, lecture, Poetry of the Bible, C. S. Nutter.

Tuesday morning, prayer-meeting, led by S. S. Brigham. Tuesday evening, revival service, conducted by H. F. Reynolds.

ESSAYS: Has the American Pulpit Declined? E. E. Reynolds; Proper and Improper Uses of Alcohol, Worthen; Ministerial Courtesy, Enright; Denominationalism, Its Help and Hindrance to Christianity, Wedgeworth; Practical Christianity, Lowe; Methods of Pulpit Address, Anderson; Deacons Work in Rural Districts, Nanton.

G. L. STURT, Sec.

In grandfather's days, somehow it didn't seem just the thing to have the inside of the church as bright and cheerful as the home. Folks thought that there was piety in dim religious light. Nowadays religion is the food of weekdays as well as of Sundays, and people worship in the light. It's rather hard to make folks see the light of heaven in a dimly lighted church. The original command, "Let there be light," was decidedly material. I. P. Frink, 551 Pearl St., New York, has just issued a book of Church Light—129 engravings of chandeliers for gas and oil, electrolights, reflectors, side lights, and every kind of fixture for the lighting of a church. This book is worth having, and is free to any one who will send a postal card request for it.

ACKNOWLEDGMENT.—Mr. Norton: Will you kindly grant me a little space in the HERALD in which to express my gratitude for the many messages of sympathy and comfort which have come to me in my recent affliction? They are from Bishops, General Conference secretaries, editors, ministers and their wives, official boards, and from brethren of the laity. I would gladly make personal acknowledgment for each one, but they are so many that it is impossible. Will the writers, therefore, kindly accept this general acknowledgment, and be assured of my deep gratitude for their thoughtfulness, and my prayer that, when the dark hour comes to them, they may not lack that which their words have helped to bring to me—"the peace of God which passeth all understanding."

GEORGE E. CHADWICK.

RANGOR DISTRICT MINISTERIAL ASSOCIATION.

The next session will be held in St. Albans, Feb. 25-27.

PROGRAM.

Monday evening, sermon by C. C. Whidden. Tuesday and Wednesday evenings, services under direction of the pastor.

ESSAYS: 1. Church Finances, Payson, Lyons, Johnson; 2. The New Testament Rule for Giving, Brown, Holway, Hamilton; 3. Penalty as a Motive in Preaching, Lermond, Dunham, Higgins; 4. What Change in Our Method of Conducting Conference Examinations Ought to be Made? Dow, Foss; 5. Pastoral Work—What It Is; Its Importance, Frost, Holmes; 6. How can We Maintain Spirituality in the Church? McMillan, Whidden; 7. The Neglected Districts—What can We Do for Them? General Discussion to be opened by Day; 8. Methodism on Rangor District—Its Condition and Outlook, Wentworth.

Bro. S. Moody is requested to write or speak on any topic which may be of interest to himself.

J. W. DAY, } Com.
D. B. DOW,
J. D. PAYSON.

N. B. If any brother has been overlooked in the above program, please come prepared on topic of your own selection.

THE FIFTH ANNIVERSARY of the organization of the People's M. E. Church of Bradford will be observed Thursday, Feb. 7, at 9 and 7:30 p. m. The exercises will be in charge of the presiding elder. In the afternoon prominent members of the church will read papers on its history and development. There will also be addresses by former pastors and neighboring clergymen. Dr. Brodbeck is expected to give the address of the evening. Dr. J. H. Mansfield, who organized the church, is expected to be present and speak. All former pastors, neighboring clergymen, and all friends of Methodism in Bradford, are specially invited.

F. M. BATES, Pastor.

MANCHESTER DISTRICT PREACHERS' MEETING at Canaan, N. H., Feb. 5 and 6.

PROGRAM.

12:30 p. m., devotional service led by W. B. Bennett. What is it to be a Christian? G. B. Goodrich; How May We Best Induce People to be Christians? D. B. Burns; Epworth League's Place in the Church, W. S. Bennett. 7 p. m., devotional service; 7:30, preaching, U. U. Dunham.

Wednesday, 9 a. m., devotional service, followed by reports from preachers; Sunday Evening Service, What? Dunning, L. C. Greeley, G. A. Tyrell; Small Churches, What Shall be Done? Bakstel, Downs. 9 p. m., Young People and Amateurs, What, Where, When? G. B. Burns, C. H. Fulton; Sunday-schools, G. S. Bakstel. 7 p. m., devotional service; sermon, Eliza Snow.

The brethren are expected to prepare themselves by written paper or an address. All subjects are to be followed by discussion. All preachers are cordially invited to be present and take part in the exercises. Come, and let us have a grand time.

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THE CONFERENCE.

(Continued from Page 12.)

the officers at the camp-fire of the Sons of Veterans at South Royalton, Jan. 5. The local preachers speak in complimentary terms of the address. Mr. Snow is also booked for the next lecture before the Epworth League at Bradford, Feb. 2. Subject, "Characteristics of the Vermont Soldier."

Brattleboro.—Four have been baptized and 10 received on probation.

Wilmington.—Rev. R. C. T. McKensie, pastor, was invited by the fourth quarterly conference to return for the fifth year.

Painey.—Rev. L. P. Tucker, of Bradford, lectured at the Methodist church in Painey, Wednesday evening, Jan. 2. Rev. E. W. Sharp, pastor, has recently received 6 on probation. A "donation" was given, Jan. 8, on the Brookline part of the charge; \$50 were raised for the pastor at the gathering.

Brownsville.—In a private note to your correspondent, the pastor, Rev. H. G. McGladin, says: "Our Epworth League is in a very flourishing condition; it has a good library, and has made good progress in devotional work and the study of English literature. Bibles have been sold to the amount of \$55. Our Junior League of twenty members, now four months old, is active and has added thirty new volumes to the Sunday-school library. Twenty-two persons have begun the Christian life, and 20 have been received on probation, 8 baptized, and 8 received into the church—5 from probation and 3 by letter."

Rochester.—At the fourth quarterly conference the pastor, Rev. W. H. Wright, was invited to return for the fifth year.

Montpelier.—Last Sunday 3 were baptized at Trinity Church, and 4 received in full from probation.

Northfield.—Evangelist E. A. Whittier has just closed a series of union meetings at Northfield. The meetings began Jan. 2 and closed Jan. 20. About sixty conversions are reported. Union meetings will be continued under the direction of the pastors. Rev. S. Donaldson is pastor of the Methodist Church.

L. L.

St. Albans District.

Enochsburg Falls.—The W. F. M. S. of thirty-five members takes twenty-seven copies of the *Heavenly Woman's Friend*. The influence and effects are manifest locally and afar off. Rev.

Mr. Anderson exchanged recently with Rev. R. L. Nanton, of Morrisville. Union meetings were held every evening last week.

Alburgh.—Rev. A. B. Enright is just now quite happy in his charge. A work of the Lord has manifested itself at the O'Neil school-house, affecting both South Alburgh and North Hero opposite. Conversions and reclamations increase the praying circle. He and his family were pleasantly remembered at Christmas in several valuable gifts.

Franklin.—Rev. A. B. Trunk preached two Sabbath ago, and attended the meetings during the succeeding week, rendering valuable assistance. Superannuates find it difficult to keep out of the field of labor for Christ; but they may live for Him they love, if they do not labor.

Cambridge.—The Congregationalists and Methodists are going to try alternate Sunday evening union prayer-meetings for a year.

Almore.—The Sabbath-school has raised for its own support and otherwise, during the year, \$112.76. A balance of nearly \$50 remains in the treasury. The Sunday-school interests in Vermont are improving. Take thorough care of the young, and you will receive reward.

West Enosburgh.—There has been long tolling here in preparing the ground and scattering the good seed. Rev. J. B. Bowen, aided by Revs. H. F. Reynolds and G. L. Story, has labored faithfully for several weeks and great blessings came to the church and community. On Jan. 12, after a call for volunteers to the army of the Lord, fifteen precious souls responded, uniting on probation, six of whom are heads of families. The work is not yet ended. The revival spirit has reached the Congregational church at the Centre, and quite a number have been moved to commence a Christian life.

Moretown.—Following the Week of Prayer Rev. S. C. Vall continues nightly meetings, assisted by Rev. John C. Maxam, of Montpelier. One has been reclaimed, three young people came forward, and several heads of families asked prayer in behalf of their children. Conviction is deepening and hope is entertained of good results. The pastor and wife were kindly remembered at Christmas, Mrs. Vall's gift coming from her Sunday-school class.

St. Albans.—Meetings continue, with fruit unto holiness. Monday evening, consecration meeting; Tuesday and Wednesday, preaching;

(Continued on Page 14.)

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Our Book Table.

Commemorative Addresses. By Parks Godwin. New York: Harper & Brothers. Price, \$1.50.

Parks Godwin is one of our elegant scholars. Graduated at Princeton in 1834, he entered the field of journalism in connection with the N. Y. Evening Post in 1837. In 1853 he became editor of Putnam's Monthly, but in 1855 he returned to the Evening Post, the daughter of whose editor and proprietor he had married. He has been an extensive contributor to the periodical press and author of a history of France, of which only one volume has been issued. The book under review contains commemorative addresses on George William Curtis, Edwin Booth, Louis Kossuth, John James Audubon, and William Cullen Bryant. He knew these men personally, and was able to appreciate their commanding qualities. The addresses are marked by learning, insight into character, completeness of treatment, the orderly arrangement of facts, and felicity of style. As a son-in-law and business associate he was brought into close relations with Mr. Bryant, and has given a faithful portrait of a man who so long held a high place in the political and literary worlds. Of Mr. Curtis he was a friend and admirer, and here pays a grateful tribute to his memory. Louis Kossuth he knew as a traveler, a patriot, and an orator. He justly styles him one of the greatest of men. To the solidity and massive strength of Webster and Gladstone, Kossuth added the wealth of an Oriental imagination, which gave unsurpassed grandeur to his great orations. These fine tributes will stand as the best estimates of these great men. They are careful and judicial, clear in thought, and elegant in style.

St. Paul and Woman; or, Paul's Requirement of Silence in the Churches Reconciled with Woman's Modern Practice of Speaking in the Churches. By W. De Loe Love, D. D. New York: P. H. Revell Company.

In this little volume the author deals with St. Paul's teaching on the woman question. The rule requiring the silence of woman in Christian assemblies of the first century in Asia Minor, was entirely proper, while a more flexible rule is equally proper in the close of the nineteenth century in America. The Greek woman in Asia in the age of the Apostles was a child, uneducated in either books or manners, unacquainted with general society, as she was seldom allowed abroad and never in a mixed assembly; while the modern woman is educated, at home in society, and able to speak in public without offense to the laws of modesty. The disappearance of the reason for the apostolic rule works the abolition of the rule itself. *Ratione morientur mores ipsæ lex*—the reason remaining, the law itself remains; but, as Blackstone has it, "When the reason ceases, the law itself ought likewise to cease with it." This little volume of 141 pages contains 22 chapters in which every phase of the subject is briefly and forcibly handled. We know of nothing so satisfactory on the subject. It is the latest deliverance and the best.

As a Matter of Course. By Annie Payson Call. Boston: Roberts Brothers.

The title of this valuable little book gives no sort of intimation of its character and purpose. It might have reference to a score of other objects as well; yet as a principle applying to the subject discussed, it is rather admirable. Still more admirable is the modest preface of five lines in which the author gives the aim, and, in fact, the whole scope of her work. This she states to be "to assist towards the removal of nervous irritants, which are not only the cause of much physical disease, but materially interfere with the best possibilities of usefulness and pleasure in every-day life." The volume contains chapters on "Physical Care," "Amusements," "Trivialities," "Moods," "Tolerance," "Sympathy," "Sentiment versus Sentimentality," and other subjects. There is a large amount of sensible and very wholesome suggestion on almost every page, and a very large proportion of the thought is new and fresh, and that, too, with not the least affectation of originality. It is probable that a considerable number of readers will find themselves at a loss as to how to make use of the suggestions, and yet this is hardly the author's fault. At any rate, an attentive student will be likely to find in these pages many facts revealed which it is most desirable to know, and knowing which can hardly be otherwise than very profitable.

There is some want of definiteness and perhaps here and there of naturalness in the style, though the latter is seldom the case. Some passages seem too abstract, and for that reason not likely to be clearly grasped by the class of readers to whom the book should be the most serviceable. There is possibly, also, rather too great fondness for such terms as "brain impressions" and "brain-grooves," as though all external influences ended with these. Doubtless no such notion is held by the author; but just now while the scientific pendulum is swinging to the semi-materialistic extreme, it is as well to guard against a too powerful tendency in that direction. But with whatever minor faults, the publication on the whole ought to be, and doubtless will be, in the highest degree beneficial and profitable. It is worthy of a very large circulation.

Sketches of Church History. By the Rev. A. Dalton. Boston: Porter & Co. Brown Thurston Company: Portland.

This book will be an inspiration and comfort to many hearts. Too frequently in such works we have so much historical data and so many dry statistics that the ordinary reader is turned

away from their perusal, but there is not a dull or uninteresting page in the volume before us. Step by step the reader is thoughtfully led from the preparation of the world for the Gospel down to the nineteenth century. There are eighteen chapters, bearing on "The Relation of the Jewish to the Christian Church," "The Place of Christ in Church History," "His Rejection by the Jews," "Phases of Faith," "The Three Eras," "The Primitive Period," "The Age of Persecution," "The Papal Period" (including Hildebrand, Innocent III., Boniface VIII., Julius II.), "Reformers before the Reformation," "The Reformation," "Churches of the Reformation," "The Eighteenth Century," "The Nineteenth Century," "The Church of the Future." These several chapters introduce the reader to the master minds of past ages who gave form and expression to the Christian faith and defended it against assaults from without and preserved it from corruption within the pale of the church. The chapters on "The Papal Period" are a wonderful condensation of the domineering movements of the Roman Pontiffs during the Middle Ages, and deserve careful reading by all students of the history of the Roman Catholic Church; while those who rejoice in the pure principles of our holy religion and at the same time take delight in tracing the hand of God in history, will be inspired and profited by the chapters describing the Reformation. The author shows the catholicity of his nature and the fairness of his mind in his chapter on "The Eighteenth Century" by according to Wesley and Whitefield due honor for the grand work accomplished through the Holy Spirit by them. After referring to the Laodicean lukewarmness in all the churches at that time, he says:—

"What was wanted was, a new reformation, a reformation not doctrinal, but practical and spiritual, a demonstration of the Spirit's power in the churches and the hearts of men, a new baptism of the Holy Ghost, such as John predicted to the Jews when Christ should come. And such a baptism was at hand, for the kingdom of God was soon to appear with power. The reality of religion was to be proved as of old, by producing the same fruits. In due time God sent forth His servants as He had raised up the prophets, and sent forth the apostles."

"Whitefield and the Wesleys were men admirably qualified for the task imposed on them, and faithfully did they perform it."

Dr. Dalton exhibits with great force and clearness the various forms under which Christianity has flourished, viz., the sacerdotal, the evangelical, and the rationalistic. His words give no uncertain sound concerning the inefficiency of sacerdotalism. He says: "It is at variance—total variance—with our age, and will be still more antagonistic to the next and future ages. All the signs of the times are unfavorable to it, and the stars in their courses fight against it." Rationalism is not destined to hold a leading position, owing to its instability. It lacks the elements which impart satisfaction to the human heart. The church of Christ can be strengthened and its highest efficiency secured only by the maintenance of the evangelical form of Christianity, and the church of the future is to be an evangelical church.

"In brief, the church of the future is to be developed on the same lines as the church in the past, only discarding more and more human authority, and adhering more and more closely to the teaching, the example, and the spirit of Christ. Christ is the one foundation on which we must all build, if our work is to endure when it will be tried as by fire."

In his "few words on creeds" the Doctor is historical, expository, thoroughly sound and helpful, and we expect this part of the book to meet with much acceptance by students and to be of great value to the general reader.

(Rev.) GEO. D. LINDRAY.

Magazines.

—The Treasury for January contains full sermons, outlines, thoughts, and notices of living issues. There are sketches of Rev. J. W. Brougher and B. Fay Mills, and also of Dr. Timothy Dwight of Yale. The Treasury abounds in brief and pertinent suggestion, especially for the preacher. Something good and helpful will be found in each number. Though not a bulky magazine, it contains much of the precious metal of thought.

—Babyhood for January has a most inviting list of articles, among them the following: "The Secret of Patience in Mothers," by A. K. Bond, M. D.; "One Way of Preventing Lung Diseases," by Nathan Oppenheim, M. D.; "Snuffles and Croup—What Do They Mean?" by Walter F. Chappell, M. D. Then there are "Nursery Pastimes," "Nursery Problems," "Baby's Wardrobe," "Nursery Helps and Novelties," "The Mothers' Parliament," etc. No young mother can really afford to be without this helpful magazine. (Babyhood Publishing Co.: 5 Beekman St., New York.)

—The Popular Science Monthly for January contains fourteen valuable articles. The sketch of Denison Olmsted is accompanied with a portrait. "Pleasures of the Telescope," "Twenty-five Years of Preventive Medicine," "Studies of Childhood," and "The Origin of Weeks and Sabbaths," are long and elaborate articles. Dr. James has an able paper on "Biblical Natural Law." Perhaps the two articles on Medicine and Childhood will attract the most attention. (D. Appleton & Company: New York.)

—The Review of Reviews for January begins the new year with a well-spread table. The editors give a review of the events of the month. "Recent History as Told in Caricature," the

"Record of Daily Events," condensation of articles from the leading periodicals, and extracts from important articles in the magazines follow. The special features of the current number are an illustrated character sketch of John Burns, the English labor leader, by Robert Donald; an authoritative account of the "Armenian Crisis" in Asia Minor; a biographical and characteristic sketch of Henry S. Lunn, by Archdeacon Farrar; and "A Talk with Prof. James Bryce, M. P., on his new chapters in the coming edition of 'The American Commonwealth.'" The remarkable story of relief work by the New York Industrial Alliance is also given. The number gives good promise of excellent things for the present year. (Review of Reviews: 13 Astor Place, New York.)

—The Atlantic Monthly for January contains, as usual, a series of well-considered and well-written articles. Elizabeth Stuart Phelps leads with the opening of a new story on "A Singular Life." John H. Denison follows in "The Survival of the American Type." Alice Brown contributes "Joint Owners in Spain." Philip H. Goepf illustrates a symphony by Beethoven's Fifth in C Minor. Edith Brower gives "The Meaning of an Eldested." Havelock Ellis describes "The Genius of France;" and Adolphe Cohn "Gallie Rediviva." Lafcadio Hearn tells of "A Wish Fulfilled." J. M. Ludlow furnishes a study on "Co-operative Production in the British Isles." John Trowbridge shows "The Want of Economy in the Lecture System." Then follow "Mr. Winthrop's Reminiscences," and "A German Appraisal of the United States." (Houghton, Mifflin & Co: Boston.)

—Music for January contains a valuable list of articles relating to the general subject. Francis E. Regal makes suggestions for "The Cultivation of Musical Memory." Charles B. Skilton dwells on the musical possibilities of Poe's Poems. E. Hayler tells the story of "Brass Wind Instruments." K. Hackett shows the use of the English language in singing. The number is a very good one. For a frontispiece it has a fine portrait of Frau Rosa Sucher. (The Music Magazine Publishing Company: Chicago.)

—The January Current Literature is an exceptionally fine number of this magazine, bright, up-to-date and entertaining on every page. So much valuable material appears in the regular departments that it seems impossible to even outline them in the limits of a brief notice. They comprise the latest and best in "Among the Plants: In Garden, Field and Forest;" "Book List. What to Read, Where to Find It;" "Contemporary Celebrities;" "Current Literary Thought and Opinion;" "General Gossip of Authors and Writers;" "Library Table;" "Modern Sport, Recreation and Adventure;" "Open Questions;" "Scientific Problems, Progress and Prophecy;" "The Sketch Book;" "Sociologic Questions;" "Statistic, Historic, Legendary and General;" "Unusual, Ghostly, Superstitious, and Queer," etc. (Current Literature Publishing Co.: 52-54 Lafayette Place, New York.)

—Donahoe's Magazine for January presents an attractive list of articles, among which are specially noted: "The Democratic Defeat," by Gamaliel Bradford; "Eminent American Prelates" (Cardinal Gibbons), by Rev. John Talbot Smith; "Old Papal Palaces," by Rev. F. A. Cunningham; "A Celtic Chair at Washington," by Edward Gerard; "Catholic Progress in the Quaker City," by George Barton. "A Little Irish Call in an old plaid shawl" is an exquisite full-page illustration accompanying a poem by Francis A. Fahy. (Donahoe's Magazine: Boston.)

—The New Year's Little Men and Women abounds with holiday reading of a good kind for children between seven and eleven, from Mary E. Wilkins' "Jimmy Scarecrow," to "The Last of the Christmas Tree," a very fresh, original, little New-Year's tale by Helen A. Hawley. The "Doll Dressmaking" papers are begun, and Mrs. Dias in her "Sunshine Corner" tells how a Boston family planned to have "the kingdom of heaven" come in their house. The music page has a most "catching" children's song, "The Tale of a Tart." (Alpha Publishing Company: Boston.)



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Obituaries.

Green.—Mrs. Mary Green, of Green's Corner, West Troy, Maine, passed quietly and peacefully away to her eternal rest on Friday, Dec. 21, 1894, after a short illness, at the advanced age of 85 years and 10 months. She was born in Gorham, in February, 1809.

Her maiden name was Whitney. She was converted while a girl and early in life joined the Methodist Church, of which she continued a devoted and faithful member. She lived at Green's Corner some sixty years. Her husband was a faithful Methodist, and their home was the place for class-meetings for forty or fifty years. Several years ago he was called home.

Mrs. Green has been living with her son Abner and his wife in the old home, and her bright, sunny disposition and beautiful Christian spirit, combined with a quaint wit of unusual keenness, made her a universal favorite with all the people. "Aunt" Green was loved by old and young, and will be greatly missed.

About two years ago she had a severe attack of the grippe, from which she never fully recovered. But she was sweetly patient through all, and trusted in her Saviour who was with her through the valley. L. H. M.

Raymond.—Mrs. Emily S. Raymond was born at Plymouth, Mass., Aug. 15, 1818, and departed this life at Brockton, Mass., Nov. 28, 1894.

In 1840 she was united in marriage with Gilbert E. Keen, who died in 1865; in 1869 she married Aaron Raymond, who died in 1874.

For more than fifty years Sister Raymond had been a faithful and devoted member of the Methodist Episcopal Church, and for the last twelve years a member of the South St. Church in Brockton. She loved God with all her heart, was devoted to the services of the sanctuary, and delighted especially in the class-meetings, which she attended whenever her health permitted. She always had a living experience of the power of God to save. Her testimonies gave forth no uncertain sound.

When death came she was all ready, full of triumph, completely victorious. She was honored, revered, beloved by the whole church, and those who knew her best loved her most.

Withee.—Rev. James Withee was born in Norridgewock, Maine, Aug. 21, 1809, and died in Princeton, Maine, Sept. 24, 1894.

Father Withee was gloriously converted to God when about twenty-one years of age at Madison camp-meeting, and soon afterward was licensed to preach. He was ordained deacon by Bishop Hedding in 1837 and some years after was ordained elder, and up to the last week of his life—over sixty years—continued one of the most faithful and fruitful local preachers of our church. His earliest revivals were in the town of Shirley, Maine. In 1854 a gracious revival and ingathering of more than fifty souls, in the town of Harmony, was an event that he often looked back upon with pleasure. He was one of the early pioneers to the upper Aroostook, moving there in 1860, and while carrying out a home in the forest and tilling to support his family six days of the week, he gave the seventh day to carrying the Gospel to the school-house districts far and wide without money and without price. He loved to sacrifice for the cause of Christ and he did much to firmly plant Methodism in Caribou and the surrounding "garden of Maine."

After thirty-three beautiful years, in which he rejoiced to see the Aroostook wilderness blossom as the rose, and every good thing established there, he moved to Princeton, Maine, in the spring of '93, and although over eighty-three years of age, he immediately organized a Sabbath-school and established Sunday services that did the people good, and won the love of both young and old.

He loved to preach the precious doctrines of his church, and ever stood ready to manfully resist any toning-down or perversion of them. His mental faculties, as well as his heart's zeal, remained almost unimpaired to the end. Four days before his death—while still enjoying his usual health—he said to the writer, "I have only one great regret, and that is, that I did not fully give myself to the work of the ministry when, seventy years ago, I felt God's hand and call upon me."

Father Withee was married, in 1832, to Miss Hannah K. Rogers, of Mercer, and for fifty-three years they lived together in holy love. Nine years ago she died in great peace. They had seven children. Three sons gave themselves to their country and one of them laid down his life on Southern soil. Another, James Withee, Jr., returned to become one of the fathers of Methodism in Houlton, Maine, and preceded his father to glory about four months. Another veteran remained for a few brief days. One son in the home, another, a lawyer in Minneapolis, and the only daughter, Mrs. Page, of Caribou, remain.

A noble man with a clean record has gone to his reward. His life was a straight run for God and its ending triumphant. J. H. IRVINE.

Wharf.—Mrs. Annie Blanchard Wharf, wife of Rev. J. H. W. Wharf, pastor of the M. E. Church in Ellsworth, Maine, died at her home, after an illness of but five days, Dec. 3, 1894.

Mrs. Wharf was the daughter of Mr. Leroy Chambers, of Brewer. She was educated in the schools of her native city and at the time of her graduation from the High School she was chosen assistant teacher in that school. She was converted in 1878 and united with the Congregational Church of South Brewer, which church she had attended from her childhood with her parents. She continued a member of that church until Feb. 1, 1891, when she united with the Methodist Episcopal Church in Thomaston.

She was united in marriage with Rev. J. H. W. Wharf, Oct. 15, 1879, who, with their two sons, lives to mourn her great loss.

Mrs. Wharf devoted herself most earnestly to the religious work of her husband and to that of the W. C. T. U. and other temperance organizations in the several communities where they resided. Thoughtful and sparkling in conversation, gentle in speech and manner, apt in repartee, self-sacrificing in friendship, devoted to every good cause and ready to help each needy person, she became popular wherever known. She did good for the sake of the good and the love and honor of her Saviour, and never from a lesser motive. Her religious testimony was always clear and inspiring.

The W. C. T. U. of Ellsworth, at a meeting held the day of her funeral, adopted resolutions recognizing her many virtues and lamenting the loss of a faithful sister who was ever ready to do her part at all times; an active member whose utmost endeavors were exerted for its welfare and prosperity; a woman whose upright and noble life was a standard of emulation to her associates. The heartfelt sympathy of the Union

was extended to the husband and sons, with the prayer that the God of all comfort grant them the consolation they so much need.

The Epworth League of Thomaston, of which Mrs. Wharf was an active and efficient member, adopted resolutions expressive of their affection for her, mourning the loss of a faithful friend and an efficient worker, and extending heartfelt sympathy to the sorrowing family. They voted to inscribe a page of their records to her memory and to drape their charter for thirty days.

Her death was unexpected. We had hoped for many years of large usefulness. The Master had other plans. They are in wisdom. "Grace is sufficient." "They will be done." C. A. F.

Wass.—Jane, wife of Mr. D. M. Wass, of Indian River, Addison, Me., was born June 10, 1816, and died Oct. 31, 1894, aged 78 years, 4 months, and 21 days.

Mrs. Wass was converted at Steuben, Me., under the labors of Rev. Isaac Lord, and joined the M. E. Church at Indian River in 1843, where for fifty years she has been a pillar in the church and a mother in Israel. Her home for all these years has been the haven of rest to all itinerant preachers and their families, and the "prophet's chamber" was always in readiness. She always found time for the social means of grace in class and prayer-meetings, where her prayers and testimonies were an inspiration to all. A benevolent spirit possessed her, and none went from her door in hunger and want. She was a constant reader of Zion's Herald for years and a practical Christian. She could pray at any time, and with any person, and point them to the Lamb of God. Mrs. Wass was an inspiration to all her pastors and especially to the young preacher—as the writer can testify, it being his first appointment. She was known only to be loved by all who knew her. "Her children three rise up to call her blessed, and her husband, he praiseth her." A neighbor used to say, "Well, if Mrs. Wass is to be in heaven, I want to go there too." This is a good evidence of true Christian character and life.

Falling health of mind and body came to her in her later years, but loving hands cared tenderly for her to the last and duly proved a pleasure. May grace help us all to say, "The Lord gave and the Lord hath taken away; blessed be the name of the Lord."

M. F. BRIDGEMAN.

Fish.—Rev. John H. Fish was born March 19, 1821, in Sandwich, Mass., and died in South Truro, Nov. 4, 1894.

His youth and early manhood were spent in his native town. For several years he was employed as a school teacher there. He was united in marriage, Oct. 10, 1844, with Miss Nancy C. Chipman, also of Sandwich. Two sons were born to them, both of whom died in early manhood.

Brother Fish was converted and joined the Methodist Episcopal Church when twenty years of age. For several years he held the office of recording steward, and the records of the church for those years show the carefulness and accuracy of the man.

In 1859, having previously been licensed as a local preacher, he was appointed by the presiding elder as pastor of the church at Yarmouthport, where he remained three years. Though he never united with the Conference, he continued in the pastoral office till his death, having received ordination to the office of deacon and elder in due time. His appointments after leaving Yarmouthport were: 1862-'63, Marston's Mills; 1863-'67, East Falmouth; 1868-'69, Eastham; 1870-'71, East Harwich; 1872-'74, East Falmouth; 1875-'78, Eastham; 1877-'79, Marston's Mills; 1880-'82, Truro and South Truro; 1883-'85, North Truro; 1886-'89, South Carver; 1890-'94, South Truro.

It will be seen from the above list that in nearly every appointment Mr. Fish remained the full term, and that to the most of them he was returned for the second time. This fact is a strong testimonial to his Christian integrity and ministerial faithfulness. He was an earnest, Scriptural preacher, having convictions which he was ready to defend when occasion required, yet his defence was made in such a manner as to increase the respect of his opponent rather than kindle his anger. Wherever he was known he was respected and loved. He was quiet and retiring in his disposition, but faithful to all the interests entrusted to him. In the churches which he has served are to be found many who were brought in through his ministry. Twice—in 1859 and again in 1861—he was honored by the town of Sandwich with a seat in the Massachusetts Legislature.

Mr. Fish enjoyed excellent health till about a year ago, when he had an attack of grippe, from the effects of which he never fully recovered. His last sickness was of about three months' duration. For the most of the time he was without pain, but the human machine was worn out.

Brief funeral services were held at South Truro, in which Revs. W. D. Wilkinson, E. D. Hall and Mr. Haley (Congregational) participated. The body was then taken to Sandwich, where funeral services were held the next day in the Methodist church. The presiding elder had charge of the services and made the principal address, paying a deserved tribute to the purity, worth and usefulness of his departed fellow-worker. Revs. G. W. Elmer, N. C. Alger, R. Clark, W. Kirkby and O. E. Johnson were also present and participated in the service. The funeral was largely attended, relatives and former parishioners from distant places being present. The interment was among his kindred in Spring Hill Cemetery.

He was the last survivor of his father's family. A widow in feeble health and one grandson survive him. WALTER ELA.

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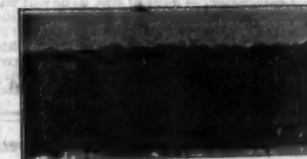
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Review of the Week.

Tuesday, January 22.

— President Pena, of the Argentine Republic, resigns.

— The Supreme Court of the United States pronounces the Sherman Anti-Trust law unconstitutional.

— M. Bourgeois informs President Faure that he is unable to form a cabinet.

— Only eighteen lives lost by the sinking of the steamer "State of Missouri."

— Dr. A. G. Webster, of Clarke University, wins the Elihu Thomson prize for the best treatise on electricity.

— The militia in Brooklyn fired upon by the mob; the police return the fire, but aim over their heads; only 230 out of 1,000 cars run yesterday.

Wednesday, January 23.

— Debt admitted to bail.

— Judge Rioks escapes impeachment by Congress; his conduct condemned as highly injudicious and censurable.

— The mob fired upon in Brooklyn; one man fatally hurt; a few cars run, but heavily guarded.

— The governor of Connecticut signs the bill forbidding electric roads to cross steam lines at grade.

— The Hawaiian question before the Senate; the House passed the Indian appropriation bill.

— The Chinese in a panic because of the landing of the Japanese near their stronghold; peace envoys ordered to hurry investigations.

— The Greek ministry resigns.

Thursday, January 24.

— Great damage to railroads, buildings and other property in California by rain and snow.

— Henry B. Spaulding, the embossing bookkeeper of Wheeler, Blodgett & Co., of this city, sentenced to four years in State Prison.

— Senator Hale proposes to ask for an appropriation for a Pacific cable; Congressman Dingley introduces a bill advocating the immediate extermination of the seals unless England will help to protect them.

— The gold reserve drops below sixty-seven millions; the receipts of the treasury in the future will probably nearly equal the expenditures.

— More blood spilt in Brooklyn; a man fatally shot by the militia.

— Three persons killed by lightning in London.

— Death, by pneumonia, of Dr. A. L. Loomis, the famous lung specialist, at the age of 63.

— Vice President Senator Urburi of Argentina elected President of the Republic.

Friday, January 25.

— Death of Lord Randolph Churchill.

— Two Binghamton banks (New York) close their doors; the same officers in both; the cashier and president involved; burglary of vault of one bank attempted by officials; defalcation confessed of \$100,000.

— The Japanese capture the Yung-Chuen fortress near Wei-hai-wei.

— Less disorder in Brooklyn; Judge Gaynor decides that the companies must run their cars or show cause why their charters should not be forfeited.

— M. Bourgeois falls for the second time to form a cabinet for France.

— Four members of the defunct American Casualty and Insurance Company indicted; a grand steal of \$1,700,000.

— Our immigrants not so numerous now as emigrants.

— An appeal made for 1,000 destitute families in St. John's, N. F.

Saturday, January 26.

— The gold reserve down to \$56,582,858; a cabinet meeting held to decide what to do.

— The Brooklyn strike calming down; petty riots and disorder continue, but more cars are being run.

— A successful train robbery in Arkansas; the express car robbed of \$25,000.

— Quigley, the New York forger, sentenced to fifteen years and six months in prison.

— The Senate passes the Nicaragua Canal bill and discusses Hawaiian matters; the Sundry Civil bill gets through the House.

— Four barges founder off Point Judith; twelve lives lost.

— M. Ribot succeeds in forming a cabinet.

— Death of M. de Giers, Minister of Foreign Affairs, in Russia.

Sunday, January 27.

— A revolution breaks out in Colombia.

— A great blizzard in northern New York.

— A great fire in Berlin on the occasion of Emperor William's birthday.

— Fire destroys the main building of the Rhode Island Agricultural College at Kingston; and damages Hotel Castle in New York to the extent of \$100,000.

— The Chinese peace envoys on their way to Japan.

— The moral law of the universe is progress. The health of people depends on the free use of Minard's Liment. It cures coughs, colds, sore throats, hoarseness, and all such and pains the human family are subject to.

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In the past more than an even proportion of the prizes given by such societies in New England for floral and garden exhibits have been awarded to products grown from Breck's seeds. It would seem, therefore, as though Breck had taken considerable upon his shoulders, and will undoubtedly be called upon to pay out no inconsiderable sum of money. But such generosity will undoubtedly revert to his benefit, for it will mean that Breck's seeds, always popular, will be sought after more than ever. And then, seeds that are bred to produce prize winners are none too good for the amateur gardener.

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THE CONFERENCES.

(Continued from Page 12.)

Thursday, prayer-meeting; Friday, young people's meeting — is the program.

Sheldon. — The old pastor, Rev. D. C. Thatcher, is in Florida, not much better in health, but filled with the Holy Spirit and rejoicing in hope.

Highgate. — Rev. S. S. Brigham and wife are in attendance at a series of meetings at the M. E. Church.

Albany Centre. — A donation supper was given Tuesday evening for the benefit of the pastor.

The presiding elder has issued quarterly meeting notices for the fourth quarter. He attends all the quarterly conferences. These, occurring on week days, require much labor and absence from home. They are held morning, afternoon and evening.

New England Conference.

Boston Preachers' Meeting. — A brief session was held at noon last Monday at the close of Dr. Galbraith's address before the Historical Society. Next Monday, Feb. 14, the order of the day will be an address by Dr. Lann, of England, editor of the *Review of the Churches*, in Bromfield St. Church.

Boston South District.

Boston, First Church. — Four weeks of special services, with new seekers at the altar nearly every evening and an increasing consecration on the part of the church, were crowned on Sunday by a still more gracious outpouring of the Spirit. Twenty persons expressed a desire for salvation during the day. Thus far 38 persons have requested prayers. The extra meetings will continue this week, closing on Friday with a love-feast and doxology service. Rev. C. L. Goodell, pastor.

South Boston, City Point. — Seven persons have been recently received into church fellowship. Rev. W. A. Wood, the pastor, has been invited to return for the fourth year. The quarterly conference were heartily unanimous in this request.

West Medway. — Rev. Arthur Bonner, pastor, and his wife were generously remembered at Christmas by an appreciative church. The church building has been newly roofed, and other improvements are in progress. The money is fully raised. Beginning with the Week of Prayer, special services have been held, with gracious results. Some have found Christ. Rev. M. A. Messenger from Boston University has efficiently aided the pastor. Two were recently received into full membership.

Boston North District.

Cambridgeport, Grace. — The pastor, Rev. Jesse Wagner, preached last Sunday, in exchange with Rev. Geo. S. Butters, to his former people at Fitchburg. The quarterly conference has unanimously invited Mr. Wagner to return to this pastorate for the fifth year.

Cambridge, Harvard St. — At the fourth quarterly conference of this church, recently held, Rev. George Skene received a unanimous invitation to serve the church another year.

Charlestown, Trinity. — Dr. Brodbeck and his people are rejoicing in a gracious revival interest, teaching many of the church people with awakening power, and showing itself in the bringing of over forty persons to the altar seeking Christ. The meetings are still held every evening except Saturday.

Townsend. — Mrs. Ellen Powers, of the Powers-Fessenden family, has kindly given to this church the sum of \$2,000, the interest of which is to be used for the maintenance of public worship here. The gift is a great encouragement to a faithful and struggling membership. Rev. Leo A. Nies, pastor.

Leominster. — Jan. 30 was a day of much interest in this church. The pastor, Rev. C. H. Talmage, preached two sermons on the subjects, "Other People" and "Ourselves," which were strongly commended by the large congregations present at both services. At the morning service 6 persons were received on probation and 5

by letter. Very generous contributions were made to benevolent causes of the church. The new chorister, Dr. Dobbins, of Boston, had charge of the music.

Auburndale. — On the Day of Prayer for Colleges at Lowell addresses will be given in the morning, at 10.30, by Rev. A. A. Wright, Rev. John Matteson, and Rev. F. E. Clark; at 3 P. M. a sermon will be preached by Rev. Edwin H. Hughes; and in the evening a general prayer-meeting will be conducted by Dr. G. M. Steele.

Newton Lower Falls. — The hard times have quite seriously affected this place. The exodus from town and church has been large, owing chiefly to the paralysis of the manufacturing interests. In spite of these discouragements the church is making noble efforts to both meet current expenses and to reduce the debt. A lecture course has helped in this not a little. The ladies netted \$150 in their recent fair. Mr. and Mrs. F. C. Baker conducted with much success a paper which brought in a good sum. The League recently sent a barrel of useful articles to the Epworth Settlement. The pastor, Rev. R. H. Howard, has the love and respect of all.

Hudson. — Rev. G. H. Perkins has received an urgent request from this church to be its pastor for the fourth year.

Boston East District.

Centre Church, Maiden, never participated in a more blessed and impressive ceremony than the special service for reception of members last Sunday morning. Seventy-four, nearly all adults, were received on probation, and six by letter. As the list of names was called by the pastor, Rev. Dr. J. M. Leonard, the candidates came and stood in two long rows in front of the altar as the assistant pastor, Rev. E. S. Tasker, gave to each a copy of the Probationer's Manual. In response to a call from the pastor, all the members of the official board who were present took their stand within the altar. After Rev. G. N. Smith, a venerable and beloved member of the board, had offered prayer for those entering this new life-relation, the pastor and assistant led in giving each of the new members a hearty greeting, followed by the members of the board, who shook hands with each. It was a touching and thrilling sight — twenty or more of the official welcoming 80 new members into the church, while the choir sang, "Blest be the tie that binds." There are many other applicants yet to be received. A special service will be held for the children of the Sunday-school who have recently started in the new way. The rite of baptism will be administered at both morning and evening services next Sunday.

JOSEPH COOK'S LECTURES.

I.

ON Monday, Joseph Cook, the prince of the Boston platform, opened his twentieth annual course of lectures, on the Holy Spirit.

In his

Prelude

he characterized and denounced in strong terms the outrages and atrocities in Armenia. The Turks are both savage and treacherous; they commit the most abominable iniquities, and then endeavor to conceal them from the civilized world. Hence it has been difficult to ascertain the exact facts about the late massacre. The lips of foreign representatives have often been padlocked, as was notably the case with Gen. Lew Wallace, our late Minister, and Gen. Terrill, our present Minister. Our treaty rights are constantly violated by Turkey. England has failed to do her full duty in the matter. Her capitalists are in control of the Ottoman Bank and are naturally cautious about bringing on a financial crisis in the East. England has the right to enforce the first article of the treaty of Berlin, requiring the protection of the Christian populations in the Turkish Empire, but she has failed to enforce the article. England took pay for the performance in the island of Cyprus. The lecturer glided with emphasis some of the late words of Gladstone in denunciation of the great crime in Armenia. They were no mere words, which need to be followed up by acts of the English government. Mr. Cook claimed, in conclusion, that America has a duty in the matter: 1. Our treaty rights should be observed by Turkey. They have been grossly violated for a long while. 2. We should have a minister and consuls in Turkey who will attend to American interests. 3. We should urge the appointment of consuls in the interior of the Turkish empire. There are many Americans in Turkey, and they hold much property there. 4. The government at Washington should send a warship to the Bosphorus to enforce our rights. At the close of the lecture a series of resolutions, embodying the above points, was offered by Dr. Cyrus Hamlin, and unanimously passed.

The Lecture

of Mr. Cook was introductory to a course on the Holy Spirit. As usual, the lecturer took up the subject with a strong grasp, touching, however, only a few of the general phases of the subject. The Spirit he regarded as the essential Christ. The unity of God has many manifestations and phases. The inner light of Whittier and the Quakers is an important truth often too little emphasized by the church. Emerson said, "I believe in the Spirit, and that Spirit is Christ." The Spirit has been in all the ages; a greater fullness of His operation began on the day of Pentecost. Conversion is the coming of the essential Christ into the soul, and the diffusion of His influences through the community constitutes the spiritual reign or kingdom of Christ. The speaker drew attention to the importance attached to the Spirit in the teaching of Christ and the apostles. The sin against the Holy Spirit hath never forgiveness. His presence in the church is more important than that of Christ Himself. "It is expedient that I go away," that the Comforter might come. The new course of this famous lecturer promises especial richness along the lines of the higher Christian life.

The Waltham Church.

WE want every reader of ZION'S HERALD to know the critical condition of Asbury Temple, Waltham. Last week a meeting of citizens was held to devise means of rendering assistance, and a committee of prominent gentlemen headed by the mayor was appointed to decide upon such a plan as might be wisest. Within the month \$17,000 must be raised. This will reduce the first mortgage claim to \$100,000, thus placing the property in a safe condition.

A canvass will be made in the city by which we hope to give every one a chance to help, but we must have outside help. To lose this property means to seriously cripple, if not utterly destroy, a church that has done a great work in the past forty years and now has a larger opportunity than ever before. To save it means the ultimate payment of all its obligations, the financial salvation of poor men and women who have invested heavily in the enterprise, the saving of a church that will be an honor to the whole connection and eventually a source of income for Methodist benevolences. \$17,000 put in here this month will do more for us than \$50,000 would do in a new enterprise. Several of our noble laymen have already given their pledges, but we must have the help of the many who can give only small sums. Can a wiser investment be made for God and His church? Subscriptions may be sent to Hon. Erskine Warden, treasurer.

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